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Impressions of the Working of the House of Commons[1]

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WHEN I was in England with the Hon'ble the President in May and June last, he told me that it might be advisable that I should give Hon. Members of the Legislative Council a personal account of my impressions of the House of Commons' procedure which I had been deputed to study. Thanks to His Excellency's kindness, this idea of a personal narrative has, during the last three or four months, taken shape as a publicity lecture. The rôle of an impressionist lecturer for which I am ill-qualified may not exactly fit in with that of a Secretary to a Legislative Council whose merit, like that of a wheel in a complicated machine, must be to run smoothly and not to make noise, and I hope that if I pass over many matters in silence that Hon. Members might have liked to hear me talk about, my failure will be put down to a lack in me of the faculty of expression rather than to any lack of energy in gathering impressions.

First experience

2. The first experience of any person stepping into the precincts of the House of Commons in Westminster is the feeling that it is a unique place where the imagination is stirred, and the memory is oppressed, by a vision of the long series of political, religious, and social changes which it has witnessed in the past as well as of the incessant struggle carried on within its walls by means of which those liberties have been won which have

1 A Lecture delivered under the auspices of the Madras Publicity Bureau in the Madras Legislative Council under the Presidency of H. E. Lord Willingdon.

become the birthright of the English race and the constitutional ideals of the rest of the civilized world. It is impossible to survey mentally the history of Westminster Palace, of Westminster Abbey and of Whitehall which are all situated practically in one neighbourhood, without passing in review the history of England and of Great Britain for at least ten centuries. The very earth one treads on is historic, if not sacred, ground; for it has supported the foot-steps of great conquerors, of proud warriors, of far-sighted statesmen, and of kings and queens, soldiers and leaders of men who have toiled and triumphed, suffered and won, or have fallen martyrs in glorious, never in inglorious, causes within its precincts.

The House after the fire

3. Every one knows that the old Houses of Parliament, or the greater part of them, were destroyed by fire on 16th October 1834. Those portions which have survived the catastrophe have been carefully renovated, notably S. Stephen's Hall which was still in the masons' hands during my visit; but even in re-building the Houses of Parliament, care has been taken not to disturb the ancient dimensions. In fact, notwithstanding the great increase in the number of representatives of the people who are now-a-days summoned to Westminster Hall, we are told that the dimensions of the great Hall, where the debates of the House of Commons take place, have been preserved so that in a sense the members may speak with the same voice and as far as possible under the same conditions as in the early days when their predecessors, in numberless struggles with the Crown, laid the foundations of British rights and liberty. The want of accommodation in the House which is only capable of seating 450 members out of 700 has been often complained of (153 H. C. Debates, p. 278.)

The Speaker's Procession

4. Passing through S. Stephen's Hall with the statues of famous British statesmen ranged on either side of him, the stranger enters the outer lobby, probably about 2 p. m. an hour before the House of Commons meets, and takes his seat on one of the benches running along the walls of the lobby and of S. Stephen's Hall, with a hundred other visitors who like him are intent on listening to the debates. In the lobbies, both outer and inner, members are variously engaged, chiefly in conferring with friends or constituents who have come to see them on business and a good deal of the ground-work of debate is planned in the lobby—hence the familiar Parliamentary participle *lobbying*. About twenty minutes to three, there is a rush towards the Members' lobby to witness the Speaker's procession, as he passes, in his official robes, preceded by the Sergeant-at-arms carrying the venerable mace, and by the officials of the House, on his way to take the chair. It almost resembles a procession of princely personages in some old fashioned play (like that at Oberammergau) entering on the proscenium of a stately

theatre. In fact, the House of Commons very often recalls a theatre where, notwithstanding great freedom of speech, the *dramatis personæ* are constantly using forms derived from ancient custom or enacting some quaint ceremony the meaning of which only the historian or the antiquarian can supply.

'The Speaker in the Chair!'

A FULL AND A THIN HOUSE

5. With these reflections the stranger, for in the language of the House of Commons all men are either members or strangers, goes, if he is to be admitted upon a member's order, to the ordinary gallery, undergoing, in the process of admission, a number of formalities by way of signing his name in registers kept at the lower and upper entrances to the gallery and takes his seat among 50 or 60 other persons whose places will be claimed in due turn, ere the end of the day, (a day in Parliament does not come to an end till past 11 p. m.), by about three to five hundred other strangers like himself. If he is fortunate enough to secure a personal induction, as it were, to his seat by a member, he obtains a more convenient place known as one 'under the gallery'; while if he has had the honour of being introduced to the Speaker himself, he may have been favoured by the Speaker's Secretary, the genial Col. Verney, with an order of admission for the day to what is called 'the Speaker's', or distinguished strangers' gallery, which is capable of accommodating not more than six or seven persons at a time. Needless for me to say I addressed myself to Col. Verney as soon and as often as possible. Col. Verney knew India and the way that Indians go about when they are bent on seeking a favour, but even he must have been taken aback by the repeated applications for tickets, which I made with the perseverance commended in the Parable of the Midnight Friend. It is true I never met with a refusal at his hands but in the end I was rather ashamed of the triple brass which emboldened me to ask unabashed for tickets day after day for six or seven weeks. From any gallery, the stranger may obtain a view of the Speaker's chair at the other end of the Hall; and above the Speaker's chair are two galleries, the Reporters' gallery and the Ladies' gallery. In the body of the Hall, on the floor, are the members' seats rising one above the other in five tiers, with gangways and an official table in the middle as in our Madras House, but with, in addition, two long galleries along the length of the walls which are also reserved for the members of the House; but although as many 300 members may take part in a division, the number ordinarily present in a full House would be about 150, while forty is the quorum. During the dinner hour i.e., between 8 and 9 p.m. the rule about a quorum is suspended, by a modern Standing Order, but even during this time the sitting goes on uninterrupted, and members may be seen earnestly addressing empty benches, the 'fit audience though few' ever present to their mind's eye being not the few members

who deign to hear them at the expense of dinner, but the busy occupants of the Reporters' galleries, through whom they are confident of securing the attention of at least a million readers at breakfast hour next morning all over the country. We learn that such performers were not rare even in the days when reports were not so full, and when the railway and the telegraph did not serve to carry or flash messages with lightning speed all over the country. In the last decade of the 18th century Lord Liverpool who was, then Mr. Jenkinson on one of such days left the House when a Mr. Hartle who was renowned for dulness, had started a speech during the dinner hour; Lord Liverpool rode down to Wimbledom, dined there with a friend and rode back to find Mr. Hartle still at his self-imposed task of trying to inform a House that had long dispersed.

Question Time

6. About a quarter to 3 p.m. when after prayers the Speaker has taken his chair, a few minutes are first devoted to the formal transaction of certain items of routine business and then question time begins. Only starred questions, i.e., those to which members require oral answers are answered at question time. The Speaker calls upon each interpellator in turn by name, and the member must be in his place when his name is called in order to have his question answered. If he is there, he acknowledges the question by simply reading out its number with the addition of the words 'as on the paper' (unless he has some verbal change to make which he is at liberty to do) and the answer is then delivered orally by the Minister concerned, from a manuscript which the latter holds in his hand. Then supplemental questions may be asked; and the more important questions generally give rise to half a dozen supplemental questions from different parts of the House which are not seldom enlivened with cheers, or with ejaculations of disappointment, which fly about like Parthian shots discharged by members who are finally obliged to give up the unequal contest. Before the battle closes thus, however, over each question, the interpellating member has probably succeeded in eliciting from the Government something more than the mere 'information as to matter of fact within the special cognizance, etc.', which the rules concede, he has probably drawn from the Government a pronouncement as to their intention to remedy the grievance placed before them or a statement of the reasons which preclude them from interfering.

Names of Members

7. To the stranger in the gallery, question time has a secondary use and a value far other than those primarily intended, because it is the only time when he can take leisurely note of members' names as they are called on by the Speaker and identify them with the names appearing on the paper, and learn to associate them with the physiognomy and other personal

characteristics of members. Of the 'naming' of members by the Speaker, technically so called, I was never a witness, because I was not fortunate enough or rather, not unfortunate enough, to be present during any disorderly behaviour meriting such severe castigation at the hands of the Speaker. In the period when I witnessed the debates, the Coalition Government, now at an end, still held sway and one experienced some difficulty in tracing the whereabouts of private members, because the demarcation of Conservatives and Liberals was lost in the overlapping of parties of which the Coalition Government was the cause and the result. One had, therefore, to be alert during question-time to note the places usually occupied by the more prominent private members who were not on the front benches.

8. For if the same member rises fairly often, one has a further opportunity of noting his personality, but the lineaments of those members who are conspicuous in this way are probably already as familiar to the stranger as those of the prominent members of the Cabinet and of the Opposition through the classic cartoons of *Punch.* Talking about the propensity to propound questions, I noticed in a recent Madras daily, some interesting statistics which vividly brought before my mind the *grand* Inquisitors as they may be called, the youthful and vivacious Lieut.-Commander Kenworthy who is credited with having asked during the last session more questions than any other member, i.e., an average of 4½ per diem and who must occasionally have asked the maximum number allowable, i.e., eight questions per day; the eloquent Col. Wedgwood on the front Opposition bench, the friend of India, many of whose questions averaging three per diem, refer to our own country, and Viscount Curzon, (not to be confounded, of course, if I may remind my student hearers, with the Minister for Foreign Affairs who is in the House of Lords and who is a Member of the Cabinet). Let no one lightly condemn these statistics as not fit to be graphed side by side with our own statistics of questions, or with the achievements of our own interpellators, to whom no limit is set as to the number of questions per diem which they are at liberty to ask.

Commencement of Public Business

9. Four o'clock in the afternoon is the time referred to in the agenda paper of the House of Commons as 'commencement of public business.' At this time on certain days a private or unofficial member may present a bill of the class called public bills. The number of such bills is not very large and if they are opposed by Government they have small chance of being even read the first time. Such was the fate of Lieut.-Commander Kenworthy's anti-vivisection Bill presented on 10th May last; probably an instance what the newspapers call 'a hardy annual'. Another bill presented by a private member 'for the prevention of unemployment' had a certain amount of support in the House at the first reading; but its second reading was put off for six months, i.e., indefinitely, on 12th May 1922. The only

bill of this kind which was allowed to be brought in during the period when I watched the debates was Mr. Macquisten's 'bill for giving facilities to shop assistants and small shopkeepers' (9th May 1922). The House divided in favour of bringing in this bill and the official report recording the fact adds 'that the bill was brought in by Mr. Macquisten, Mr. Charles White and Rear Admiral Sueter'. This prosaic statement reminds me of the quaint ceremony I witnessed on the occasion, viz., Mr. Macquisten encouraged by the indulgent cheer of the House, advancing from the bar of the House, (an imaginary but historic line familiar to students of history) supported by his friends Mr. Charles White and Rear Admiral Sueter, all three bowing low three times at intervals to the chair, and finally Mr. Macquisten presenting to the Clerk of the House, Sir Lonsdale Webster, the bill whose title was then read out by the latter. The bill so announced to the House was after all only a dummy bill on which there was nothing but the title, the ancient formality of reading out the bill, clause by clause, having long ago fallen into desuetude.

Official Members' Bills

10. On most of the days when I visited the House of Commons, the House was in Committee of supply or engaged in considering the financial resolutions or the Financial Bill which embodies the resolutions. On some of these days, however, Government bills were presented and read for the first, second or third time and I noticed that under present day practice Government public bills are advanced through their several stages with commendable rapidity. I remember at least three days, 9-5-22, 22-5-22 and 5-7-22 on each of which quite a number of Government bills were got through more or less important stages. I mention these points as an introduction to an observation which, I believe will be generally concurred in, i.e., that while the daily programme of a House of Commons debate consists of a large number of orders of the day, the points selected for discussion on a given day are fewer than in our Indian Councils and they are, if anything, more thoroughly threshed out.

Salient Features of Debate

11. Whatever be the matter on the Parliamentary anvil, whether a clause of a public measure or one figuring on a private Bill, a motion by a private member or a criticism at budget time on a department of Government, there is as a general rule, no attempt to raise all kinds of conceivable points, certainly no hurry and no unseemly desire to cramp discussion by moving a closure even when the majority are agreed upon the main issue. A number of motions on subjects mutually connected may have been on the original list of notices, but it very soon becomes clear to the members concerned that only one or two can be actually brought forward or pressed, provided a suitable time can be found, and on

one of these motions the whole attention of the House for at least one-half of the Parliamentary day (4 to 8 p.m., or 8 to 11 p.m.) would be concentrated. The number of speeches made on such an occasion may not exceed half a dozen and they may vary in length from half an hour to three quarters of an hour; but the speakers would generally be found to be either experts on the subject they are handling (e.g. engineers on a question of engineering, miners on a question of coal, chairmen or secretaries of local bodies on a question concerning a local authority) or else members who have very carefully got up their subject by means of statistics and by local enquiry among their constituents. No member addressing the House of Commons ever reads out a manuscript containing a set speech, not even on the one or two days when general remarks are made on the budget proposals, but brief notes are to be found in the hands of nearly every member making a long speech. It has often been observed, and I can add my humble testimony to the observation, that the labour and mining members often make the most impressive and the most closely reasoned speeches, thus proving that mother wit is superior to Aristotle. The subjects dealt with may not always be of general interest because a good deal of the business done in the House of Commons relates to private Bills, i.e., Bills concerning exclusively some town or village, or a proposal for a specific improvement by some local authority; but the House is not deserted on such occasions, far from it; for whenever any such subject is known to be coming on, both the House and the galleries would be well attended by representatives of the local interest. I can testify to the fact, because I very nearly lost my seat in the Distinguished Strangers' Gallery on an occasion of the kind, when Leeds and Bradford, or rather their suburbs, mustered strong to enter an emphatic protest, which succeeded in the teeth of the Local Self-Government Department, against a proposed extension of their Municipalities. I thought of Chirala and Repalle as an analogy, not as a parallel.

The Whips

12. The House may be said to determine for itself in each case how long and how hotly a question shall be debated, but the general tendency is to have a full rather than a partial or a closured discussion. A Parliamentary session, in spite of the daily sitting, is so full of business of all kinds that without the closest attention to the business on hand on the part of Ministers, of leaders of the Opposition and of the Chief Whips on either side, it would be impossible to avoid on the one hand the risk of unimportant discussions taking up the whole of the time to the prejudice of weightier issues and on the other hand the risk of Government seeming to disregard utterly the views of the minority. On the Whips rests the major part of the responsibility for keeping each party in touch with its leader

and for keeping the House itself in full possession of its business. Late in the night the Whips of either side confer, as far as it is possible to settle such matters by a conference, as to the speeches to be made the next day, (they themselves seldom or never intervene in a debate) and whenever any debate is likely to result in a division, each Whip gives notices to the members of his party by means of the famous twoline, threeline and four-line whips, warning them to be present or to hold themselves in readiness *for a division and naming as nearly as possible the exact hour at which* they should be within call. Even pairing, a process by which two members on opposite sides present simultaneous applications to their respective Whips for leave of absence, is not always permitted: for occasions are known when Whips were told not to encourage pairing so that the enemy might be left stricken with uncertainty and doubt. Snap divisions with unexpected results occasionally occur, but in the majority of divisions the argus-eyed Whips have scanned beforehand and duly communicate to their chiefs the number of members likely to vote among the ayes or noes at each expected division.

Parliamentum

13. When one is told of these details of party organisation, one wonders why, after all, long speeches should be tolerated in the House of Commons when the conclusions are foregone. It has to be remembered that the parties who meet at the table of the House are not Monte Carlo gamblers with loaded dice, fully aware of the result of their operations and intent only on attaining that result; but in the first place they are members of a hoary institution, a solemn craft, and up to our own day almost a secret persuasion whose acts are the outcome of usages and traditions handed down from remote times, and are not prompted solely by the exigencies of the hour and secondly, notwithstanding great economical, industrial and social changes, it is still a *parliamentum* in its primitive and literal sense, a place where of old stern representatives of the people talked freely with one another, and jealously excluded from their precincts not only the tell-tale servants of the Crown but even the harmlessly curious public, refusing to let any one record otherwise than as they themselves ordained it in secret, the trend of their speeches, for the benefit either of contemporaries or of posterity. Parliament has no doubt been, on occasions in the past, an arena for oratorical displays of great power and brilliancy, but the general level of speeches in the Chamber does not rise to the heights of forensic eloquence. The kind of speech which is there applauded is a plain matter-of-fact speech; but it is also speech couched in language of a different kind from that which one may hear for instance in the market place, where all that is permitted by the exigencies of commercial custom is an offer or a proposal and an acceptance in the briefest and the most precise terms. In fact, one cannot help noticing the striking contrast between the leisurely succession of speeches in the House of Commons, enlivened every now and

then by sharp but generally good-humored, interruptions, even on days when the business figuring on the 'Orders of the day' is appallingly crowded, and the abrupt style of business conversation so dear to Englishmen outside the House and so incomprehensible to continentals frequenting the greater and smaller centres of trade in London. Here in the House are people who have made up their minds, not in their day or in recent years but from a habit contracted some centuries ago, that there shall be at least one place where there shall be liberty of speech according to the rooted standard of the British Constitution. Although they may have surrendered into the hands of an executive body, the Cabinet, the right of initiating executive measures, the domestic and foreign policy and the discretion of making war and peace, yet they reserve unto themselves the right to speak out their minds in full in *parliamento*, whether they be in a minority or in the majority, upon all these matters whatsoever, and they also assert their right, by means of such free speech, to direct and shape the action of Government in the last resort.

Setting a time-limit to their speeches would be to set at naught this time-honored or rather this time-begotten right of free speech; and nevertheless various limitations have had to be prescribed, not indeed to cut down the length of individual speeches, which is impossible, if one understands aright the birthright of Englishmen, but to limit the number of occasions on which a member can speak; these limitations have been necessitated by the rapid expansion of public business and are set down, in all cases where it is necessary that they should be formally set down, in the Standing Orders giving the Government the right to determine how much of the time of the House it shall take up on a particular day, what minimum of time it must allow to non-official members and to members introducing to the House or piloting through it private business, i.e. business connected with petitions and bills, and lastly, providing, in cases where a debate is otherwise apt to be prolonged or to be spread over several days, the remedies of closure and of the much decried guillotine. One does not, however, often see a closure moved in the House of Commons even where a debate, in the opinion of most people, might seem to have been unnecessarily prolonged. The sound principle there acted on is that if members of any particular party, not evil-minded or merely bent on obstruction, are so ill-advised as to prolong a debate unnecessarily, they will find to their cost that they have precluded themselves from raising some other-debate on a point to which they attach far greater importance. As a result of repeated and often dearly bought experience of this kind, such a mistake is seldom made, and a closure is not considered necessary to correct it. Instances of compromises of this kind arrived at between the contending parties are among the most useful and interesting lessons one learns during a prolonged visit to the House of Commons. Attempts have sometimes been made to regulate by more or less compulsory methods the length of speeches in the House. The latest occurred about a fortnight before my visit (11th April 1922) when some

member proposed that the Government should instal in the House time-records—what the Romans used to call *clepsydrae.* Government proposed to leave the matter entirely in the hands of the House and intimated that no Whips would be put on, which meant that every member should be free to vote as he pleased. Some of the younger members pleaded longingly for the water-clocks—in this case they were to be clocks actuated by electricity, but the wary stagers of the House, like Sir Henry Craik, Sir Francis Banbury and Mr. T. P. O'Connor spurned the innovation: it might be as old as Rome, but to the House it was an innovation. In the end the proposal was negatived by 199 votes to 21.

Value of *Standing* Committees

14. I have taken up so much of your time with general reflections that I feel I must wind up with a few remarks on those points of detail which are of special interest to any one connected with one of the Indian Legislatures who gets the opportunity, which I have had, of visiting the 'Mother of Parliaments' day after day, during a busy, and as it has since turned out, an eventful, session. And first about legislation proper and Bills of the Legislature. When I speak of bills, I refer especially to what are known in England as Public Bills, that is, Bills concerning every one in the country at large. It would seem that, after many experiments, the House of Commons has found in Standing Committees the means of expediting legislation to an extent which would not have been possible with our system of select committees. Every important measure which is not proposed to be discussed by the whole House in Committee, is referred to a large Standing Committee, one of five or six Committees composed of about 50 members each. A Bill committed to one of such Committees is taken up at meetings which are held 'upstairs' in the mornings, and undergoes the same kind of patient, thorough, business-like sifting that it would if it had been placed before the whole House in Committee. The advantage of a large Committee of this kind is that every member specially interested in the Bill is sure to be on it or could get some one on the Committee to represent his views, so that, knowing, by the proceedings in Committee, what the majority of those interested in the Bill feel in regard to it, nobody is likely to evince (or at any rate press to a division) his dissatisfaction with it at any subsequent stage. Reports of Standing Committees are now available to the public exactly like the official report of House of Commons debates. I had the good fortune to witness the discussion of a very important, very long and very complicated Bill, 'The Law of Property Bill' occupying some 200 pages in print, in its various stages from the time, 15th May 1922, when it was proposed to be read a second time after having been amended by the Lords to the time when it was read for a third time and passed, on Friday, 16th June 1922. I think that the amount of discussion which arose on this particular Bill in the House of Commons during these stages was far less

than would have been the case if it had been discussed in one of our Legislative Councils before or after a passage through a Select Committee.

Resolutions

15. The next point that perhaps I ought to touch upon is the business connected with what in our Indian Councils are called resolutions. There is comparatively little business done in the House of Commons which exactly corresponds to our resolutions, not because there are not members wanting to give notices of motions which they would like to be accepted as resolutions of the whole House, but because notices of such motions which are fairly large in number at the beginning of a Session are shut out, partly owing to the number of days on which such motions can be brought being limited, and partly because on such days the motions have to give place to other business of a more important kind, though it may not be Government business. Members giving notice of such motions derive little benefit from balloting for them because very often the motions which secure precedence by ballot are not reached at all.

Urgent Motion for Adjournment

16. Although there is nothing to prevent a motion for the adjournment of the business of the House on a matter of urgent public importance being brought on any day, I witnessed only one motion of this kind and that was on the 10th May 1922 when a question which raised a good deal of interest at the time—the fate of the British officers kidnapped in Ireland—was debated in a full House.

11 to 11-30 p. m.

17. A member wishing to draw attention to a question, but not with a view to its full discussion and not anxious to press it to a division may secure a hearing for it after 11 p. m. as soon as the motion 'that the House do now adjourn' has been made. I witnessed two interesting little debates of this kind, one raised by Mrs. Wintringham about the reduction in the number of women police patrols in London on the 10th May 1922; and another on 17th May 1922 about getting a day for a full dress debate on the Canadian Cattle Embargo. Time was not so very long ago when, according to Mr. T. P. O'Connor (153, House of Commons Debates, page 293), a big debate really did not begin to be serious until about 10 or 11 o'clock at night. It was generally started by a two-hour speech, say by Disraeli, as the Leader of the Opposition, who was answered, say by Gladstone, as Prime Minister, with another two-hours speech, but now, at 11-30 p.m. the House is adjourned without question put unless the leave of the House has been specially obtained earlier in the day for prolonging the debate beyond 11 p. m. This is a modern regulation intended to obviate such an impasse as confronted Speaker Brand in January 1881 when, after a thirty hour continuous sitting

of the House, he adjourned it on the plea that certain urgent business of the House required its immediate adjournment. The urgent business was purely imaginary but there was no other means at that time of dealing with even such an extreme situation.

Budget Criticism

18. The most ordinary means employed by British politicians in opposition, to criticize the measures of Government is in connexion with the budget discussion which goes on for at least 20 working days, apart from discussions on the finance resolutions and on the Finance Bill. But even here a great deal of self-restraint is exercised by members who seem to choose their points of attack with great caution, limiting themselves to two or three points upon every vote and on every one of such occasions the motion is always for a reduction of a vote by a trifling amount of five, ten, or a hundred pounds; but the discussion on such motions is very thorough and no point once disposed of is reverted to merely because it figures again under another vote. Probably our budget discussions could be made more interesting and effective by being planned on the House of Commons model; but in order to effect this desirable object it would be necessary that members should consult freely beforehand with one another and should come to an agreement of some kind through Whips or through some other similar agency.

Parliamentary Reporting an Innovation

19. Perhaps I ought to say a word before closing, about Parliamentary reporting, a matter to which I paid a good deal of attention, being myself one of the tribe of shorthand writers. Any impression that Parliamentary reporting in the present day sense is co-eval with Parliamentary speaking would be to misunderstand not only the history but the spirit of the British Constitution. The only ancient record of the proceedings of the House is the Journal, which is a brief narrative of transactions, without speeches and which has been maintained since 1547. It was from this Journal that King James I. tore out the page, under date 18th December 1621, which contained an emphatic protestation by the members concerning their rights and privileges—the manuscript journal with the tear is still shown to visitors of the House of Commons library—it was the same journal of which the printing—from its inception in 1547—was entrusted in 1742 to Samuel Richardson, the novelist, and the cost of printing which had, by 1825, reached the sum of £170,000.

The Reporters' Gallery

20. But no reports of speeches made in the House of Commons were for a long time permitted, and when speeches begun to be reported by the 'blackguard newswriters' as Speaker Abbott called them, I presume out of

affection, in his diary dated 19th December 1798, the reporters, as was to be expected from the contempt in which they were held, were only tolerated at first and were at any time liable to be expelled from the House. When the new House of Commons was formally occupied in 1852, the reporters were allotted a regular place and a gallery of their own; being no longer scorned as 'blackguards,' but treated as good Christians 'of the House', though not in it and placed a little lower than the 'Angels'. Reporting continued to be all the same in private hands, *The Times* and *The Morning Post* being looked to for the daily reports and Hansard for the collected debates. At one time, in the decade 1890–1900, a syndicate of reporters appears to have taken over the job from Hansard, and it is said that they once undertook a long journey upcountry to raise £250 for carrying on the concern which was just then in sore peril; and having secured the cheque for £250, they were not permitted to leave the provincial hotel whence they had made the expedition until they had deposited their House of Commons cards with the landlord as a pledge for his Bill, whereupon somebody betted the landlord £5 that the Bill was not going to be paid; and when the cheque in payment did arrive from London, the same sportsman betted again £1 that the cheque was not going to be honored. The result was that the landlord's credit stood higher by £6 but that of Parliamentary reporting fell considerably.

Prompt Issue of Official Reports

21. Finally, in 1909, the House embarked upon the present system of official reporting with twelve shorthand reporters and an Editor-in-chief. The work at present is so well done that I was able to secure every morning at 10 a.m., the full report of the previous day's proceedings up to 11 p.m. of the same day. It goes without saying that such a result cannot be secured without absolute and clock-work punctuality on the part of every one concerned, that is, assuming that the reporters are efficient.

The Level of Reporting in India

22. I do not know what bets have been made on the success of the experiment[1] which the Hon. the President announced yesterday; but—seriously, it is a matter for earnest co-operation on the part of all concerned. While every possible step is being taken to perfect our system of reporting, it has to be remembered that after all the level of reporting in any country moves up or down with the level of public speaking because, for one thing, the reporters are the product of the same system of education which has brought into being our speakers. The uncertainty of reporting in this country is due often times no doubt to the employment by newspaper offices of hastily selected, immature and under-paid reporters; but even where, as in the

[1] On 13th Nov. 1922 the Hon'ble the President of the Madras Legislative Council announced to the House that from that day forward steps would be taken to circulate the debates in proof on the next day but one after each sitting.

Council office, the greatest pains have been taken to select properly qualified men and to train them, it must occasionally happen that speakers and reporters fail to hit it off together. From this sort of misfit every public speaker has suffered in turn, and stories of ingenious transformations which *per se*, would do credit to a professional jester, are circulated to the discredit of the reporter. But it occurs to me that in our country at any rate, the reporter may be regarded as having been cast in the same mould as the speaker; or to employ another simile, it is at least possible that the apparent faults of one of the partners in the game may have been really induced by an awkward move on the part of the other. And then in this country, a knowledge of English is very often in the last resort a matter of the eye and not of the ear; that is, the great majority of the teachers and professors of English from whom we pick up our grammar and accent are Indians and they in turn have been dependent on the eye rather than on the ear for the knowledge of what they teach us. Many faults of diction are thus transmitted from generation to generation as the inevitable result of an imperfect perception of foreign sounds and phrases, and our reporters and speakers have alike inherited them. But there is this difference between faults of speech common to the whole of a country like the United States, and faults which, as in this country, vary with every school, town and district. What happens among us, if I may put the matter bluntly, is that every speaker has his own set of faults of which he is unconscious, and every reporter has perhaps his own set too, and speakers are naturally annoyed when they see in print the reporters' faults superadded to their own. Some indulgence is called for on either side and that is all I need plead for on the present occasion.

23. I myself have made a large draft on your indulgence, particularly on that of His Excellency the Chairman who, as a seasoned Parliamentarian, a Junior Lord of the Treasury and a Chief Whip must have been bored by my commonplace comments, the result of a very short stay in London, on Parliamentary procedure. I must in conclusion express my indebtedness to His Excellency's Government and to the Council for having given me an opportunity of visiting the House of Commons, which, albeit it may have given them little return for the outlay, has been to me a source of immense intellectual profit and pleasure for which I am truly grateful.

Some Fundamentals of Christianity

By A. G. Hogg, M.A.

ABOUT four years ago, in the pages of this Magazine, the present writer set himself the task of very briefly expressing, in some four or five pages, what he conceived to be the essence of Christianity. The well-known Creeds and Confessions of the Church, he felt, were more or less successful attempts to define what, in contrast with rival beliefs current at or before the time of their composition, was to be regarded as essential Christianity. But contrasts which are instructive and fundamental in one reference, may be very superficial in another. What the thoughful mind wishes to know in India to-day is the cardinal differences not between Christianity and the outgrown phases of heretical belief in Europe but between Christianity and the other forms of faith with which, in this land, it stands face to face. Accordingly it was the writer's endeavour, in the previous paper, to outline in a brief coherent manner the features which seemed to him to leap to the eye when the attempt is made to compare (not average but) typical Christianity with typical Hinduism. If the present article returns to the same topic, it is in order to develop a little more fully the points then emphasized rather than with any idea of adding fresh points or modifying the earlier statement.

When the undertaking is squarely faced of defining what, in the sense above indicated, is the essence of Christianity, loyalty to fact compels one to begin by giving an answer with which non-Christian enquirers are apt to be disappointed. They commonly desire a statement of *the beliefs* that are essential to or distinctive of Christianity. And this desire one must begin by disappointing, at least in the first instance, since it is not quite certain that even one belief can be found which, *in the form we think fit to give it to-day*, is essential to or distinctive of Christianity. Christianity essentially is not a system of beliefs but an attitude of heart, mind and will towards a particular individual whose historical name was Jesus. This is what Christianity historically was at its beginning, and this is what living Christianity still is to-day.

At the beginning of the Christian era the Jewish world was living in the hope of the speedy appearance upon earth of a Messiah or (to use the Greek equivalent) a Christ, that is, a Divinely commissioned and supernaturally gifted being whose task it would be to usher in an ideal world-order. As in the case of all ideals, the outlines of this anticipated consummation (called vaguely 'the Messianic age' or 'the age to come' or, by John the Baptist and Jesus, 'the Kingdom of God') were variously and fluctuatingly conceived. For every Jew the ideal included the redemption of his people

from foreign domination, and their elevation to a position of leadership, either spiritual or political or both. For one class of thinkers another prominent feature was to be social reform, the abolition of poverty and of the oppression of the poor by the rich. But if an epoch is to be really ideal or perfect, it must provide a great deal more than political and social reconstruction, and there were many who felt that the new era would not be truly the Kingdom of God—would not be a world-order in which God was self-evidently King, unless it brought with it the abolition of disease and death and every other evil, thus involving so complete a transformation of the universe that it might well be described as 'new heavens and a new earth' (that is, new skies and a new world). It was in this its most transcendent form that the Jewish hope of a new age or 'Kingdom of God' became part of early Christianity, and subsequently developed into the familiar Christian idea of an immaterial future state called 'heaven.' With this later development, however, we are not here concerned. What we have at this point to note is simply the presence in Jewish hearts of this dream of an ideal age, varyingly conceived. Now this dream was presently raised to a vibrant expectation by the emergence of a prophet, commonly called John the Baptist, who proclaimed that the dream was on the point of being fulfilled. Although, from the accounts preserved of John's preaching, it is evident that he shared the Messianic idea in its most transcendent form, it is on record that he nevertheless privately pointed out as the future Messiah, or commissioned inaugurator of the new world-order, an outwardly undistinguished and till then unknown man called Jesus. It is unncessary here to repeat the story of Jesus' wonderful life. For our present purpose we are concerned mainly with one remarkable fact. Jesus was utterly unlike what the Jews expected a Messiah to be, and His public career was in striking contrast with their expectations of how a Messiah would behave and what a Messiah would achieve. Nevertheless He attached to Himself a considerable circle of adherents, and over them the influence of His personality, His words and deeds, and above all of His death and resurrection, was so over-mastering that they were led not only to obey Him and yield Him a reverence which finally merged into worship, but gradually to revise all their ideas about what a Messiah or Christ should be.

Now, that is the point to which this rapid sketch has been leading up. What calls for attention is the fact that from the very beginning it has *not* been the case that Jesus' following has consisted of devotees of a philosophy or theology or theory of some kind who adhered to Him because He satisfied the demands of their theory. The actual case, so far from being thus, has been quite the contrary. Men are often attracted to Jesus in the first instance by the way in which He seems to fit in with their ideals and their theories, just as in the beginning some Jews may have been at first attracted to Jesus by a partial agreement between their notions of a Messianic age and, say, the miraculous powers which Jesus exercised. But the point is that men who begin by being attracted to Jesus through the way in which

He fits in with their theories and ideals, presently find themselves gripped and held and dominated by Him in spite of, and even because of, the manner in which He compels them to revise and transform these theories and ideals. The early disciples were strict, even bigoted, monotheists. They began by thinking of Jesus as only the Messiah or Christ, a being supernaturally endowed and Divinely commissioned indeed, but still a man and not God. But even before His visible life was completed they found themselves beginning to be irresistibly impelled to accord Him a trust and obedience and adoration inconsistent with their ideas of Him as only human; and so in sheer self-defence their reason, in spite of its narrow monotheistic prejudices, was driven on and on, hunting for predicates big enough to apply to Jesus, until at last there was evolved a doctrine of the Trinity by which the old monotheism was transformed almost beyond recognition and to Jesus was ascribed a dignity and nature coequal with God the Father.

It may be well to cite another instance of the noteworthy fact which is here being emphasized, the fact that the typical Christian is one whose beliefs and hopes are the result of his attitude to Jesus, instead of his attitude to Jesus being the result of his independently formed beliefs and hopes. This other illustration is hardly less striking than the one already offered. The early Christians trusted Jesus to accomplish their immortal salvation by bringing to pass the Kingdom of God, an ideal world-order in which death and sin and all evil should be abolished. But they went on trusting Him to accomplish their immortal salvation even though He left the earth without having brought that ideal world-order to pass. They continued the same trust in Him although that ideal order was delayed and still delayed—delayed until their expectations of it first grew dim and then merged into a very different way of conceiving the world and the hereafter. And Christians to-day still fervently trust Jesus with their eternal salvation although the majority of them have only the vaguest and most inaccurate ideas of what the New Testament writers really meant when they talked of the Kingdom of God or the ideal order.

Now what does all this signify? It signifies that the essence of Christianity is not any particular system of beliefs, but that essential Christianity is *whatever* system of beliefs, *whatever* play of emotions, *whatever* outgoings of the will, a man is led into by utter devotion and obedience to Jesus and by nothing else independent of Him. The particular beliefs which express essential Christianity must vary to some extent, at least in their mode of formulation, from one generation to another, and this variation may be very considerable; but the hall-mark of their essentially Christian character is that they constitute the way in which a mind dominated by Jesus must react upon the problems of that generation. Jesus is not only the central topic, but He is the continuous evolver, of the religion which He created.

If the case were not so, then we might have agreed with what has been a very common idea—the idea that the historical person called Jesus

is only, so to speak, a convenient peg on which to hang certain beliefs about God and His relation to man—the idea that a man who accepts certain present theological beliefs of the Christians is to all intents and purposes a Christian, even although he puts Krishna or some other incarnation in place of Jesus. That would be an idea not far from the truth if Christianity were a particular system of beliefs. But Christianity is not a system of beliefs. On the contrary, it is a relationship to Jesus which leads men into reacting upon the advancing problems of life and thought in ever new ways, appropriate to the ever changing conditions, and which therefore expresses itself in one system of ideas after another. The man who is a Christian only in the sense that he shares the present system of beliefs of the Christians possesses merely the shell of Christianity, not its kernel. On the other hand, an Indian who utterly trusts Jesus as his absolute Lord and Saviour may be essentially a Christian, even before his understanding of Jesus has brought him to the point of feeling it his duty to join the Christian community, or to accept the Church's creed.

As was remarked at the outset, the answer which one has to begin by giving to the question, What is the essence of Christianity? is of a kind which is apt to be regarded as unsatisfactory. The man who puts such a question usually wishes that from amid the mass of Christian teaching certain doctrines should be singled out as the most fundamental and characteristic. It has been explained why to single out certain doctrines is not the true way to define the essence of Christianity. But now that this has been made clear and a definition has been offered of what essential Christianity really is, there is no harm but only advantage in turning next to the question of beliefs or doctrines. For although Christianity is a spiritual attitude towards Jesus, and although an attitude is always something more than a system of beliefs, yet an attitude expresses itself at any time in a system of beliefs; and the study of that system of beliefs helps toward a sympathetic, although not an exhaustive, understanding of the attitude. Christianity, as has been said, is the spiritual attitude of the man who finds himself constrained to render to Jesus an absolute trust, an unquestioning obedience, and a humble adoration, which it is irrational and impious to render to any one who is not God. But there are certain tendencies of thought to which, as both history and logic show, this attitude toward Jesus so prevailingly leads, and of which it is therefore so improbable that loyalty to Him will ever require a surrender, that in a secondary sense the essence of Christianity may be defined with some confidence in terms of these tendencies of thought.

Of Christianity as a way of thinking the most fundamental feature of all seems capable of being described as a conviction that it is eternally the nature of God that He could not have refrained from incarnating Himself as Jesus, the Christ or World-Redeemer. Nothing less than this is the significance of the word 'Father' as employed of God by Christian faith. For when the mind has been moulded and the spiritual intuition quickened by

Jesus, there grows up a certainty, direct and vivid, that God is precisely the kind of Heavenly Father that Jesus believed Him to be and pictured Him as, and further that the energy of outgoing love which is expressed in the term 'Father,' as Jesus used it, is no temporary manifestation but the eternal essence of Deity. In Jesus' teaching about God, Fatherliness is no mere human phrase which we may employ to name an incidental attribute of a Being Whose essence is Infinitude or Sovereignty. It would be much truer to say that in Jesus' teaching Fatherliness is the essence of God, and Infinitude or Sovereignty is only a secondary attribute. And if that statement is perhaps not quite true, it *is* entirely true to say that Jesus' teaching compels us to condemn as false any ascription to God of attributes inconsistent with His being Father, in every meaning of the term except the physical. If it were necessary to choose between believing that God is Father, in the full moral meaning of the term, and believing that He is infinite, the Christian would have to surrender belief in God's Infinitude and to retain belief in His Fatherliness. In actual fact, however, there is no such necessity to choose between Fatherliness and Infinitude—unless, indeed, the latter term be used in a rigidly technical sense; on the contrary, one might make bold to say that it is through His Fatherliness that God is able to possess genuine Infinitude.

In the concept of the infinite as a religious idea, the dominant note is absence of limitation rather than absence of limits; and the presence of a limit is a limitation only when it is rebelled against or at least resented. Since the absolutely unlimited is the utterly indefinite—that which *might be* anything whatever, and therefore *is* nothing at all—the actually infinite cannot be the unlimited. Accordingly real Infinitude must be looked for in the realm of the personal rather than of the impersonal; for it is only in the higher reaches of personality that we begin to meet with types or phases of being, exhibiting limits which are no alien restriction because they are freely self-imposed. The knower is never more freely himself than when he spontaneously casts away a false idea, no matter how inviting. The good will is never more freely itself than when it rejects a morally inadmissible alternative, no matter how innocent in itself that alternative may be. By paths of thought like these, upon which we have been started largely by that deepened appreciation of the moral and personal which we owe to the influence of Jesus, we are led to conceive the truly infinite as that to which limits are no limitation, because its nature is to live through dying and to grow rich through sacrifice. Somewhat as the lover finds his life not narrowed but expanded by his new dependence on the object of his devotion, so it is through the ties by which God is self-bound to the objects of His love that He possesses and maintains His Infinitude.

Needless anxiety to exclude from the conception of Deity any idea of limit whatever has led Vedantic thought, in so far as it has made any use of the notion of a creation of the universe by God at all, to speak as if

creation were mere *lila,* not an act of God which satisfied a deep want in Him but a mere bit of playfulness. And even this representation it has been unwilling to treat very seriously: the Advaitin will not grant to the conception of creation any ultimate truth, but regards it as an idea pertaining only to the lower knowledge, not to the higher. Now, from one point of view, there is something attractive about the notion that creation[1] is God playing. But it has this attractiveness only if the 'playing' one has in mind is not the idle trifling of an adult who has nothing better to do, but the absorbed games of children, who are utterly intent on what they are doing and would be dreadfully put out by being interrupted. For them such playing is the most absorbing, satisfying thing in life. Playing is for them what the expression of beautiful ideas in paint or sculpture or poetry is to the artistic genius—an absorbing activity in which there is no haste or impatience because the activity of artistic expression is its own end, its own continuous reward. It is in some such way as this that one may best think of creation; it is the never-tiring, never-ending activity of self-expression of the great Divine Artist. And the most typically Christian trend of thought would seem to be that which thus conceives of God as whole-heartedly absorbed in the universe which He is ever lovingly fashioning.

Now, if the case be so, then the Christian idea of God as the Father leads directly to the idea of Redemption. For if God be utterly and actively absorbed in developing His loved universe, then necessarily He must be continuously engaged in opposing every tendency in that universe which makes for error, ugliness and evil.

To some this may appear a surprising assertion. They may feel disposed to claim that the true implication of the idea of Divine Fatherhood is not the idea that God is also Redeemer but the very different idea that the universe He creates cannot possibly contain anything from which man would need to be redeemed. How can a good God be responsible for a universe in which there are any tendencies to evil? But surely it is a rather shallow type of thinking which can ask such a question. Deeper reflection will find that this question gets brushed aside by another one: How could a spiritual Creator be content with a universe in which there were *no* tendencies to error, ugliness and evil? For a spiritual Creator will desire above all to create lovers of truth, of beauty and of good; and how could this love be developed in His creatures if error, ugliness and evil were impossibilities, rigidly excluded from the universe? Not upon a Christian view alone, therefore, but upon any spiritual view of the universe, there must be present in it something more than an abstract logical possibility of the false and the ugly and the bad; there must be present a positive tendency toward wrong-doing, requiring to be held in check by an

[1] I am thinking of creation not as a single event in the past but as an eternal relation whose temporal manifestation is as a continuous process.

active willing of the good, as well as positive tendencies toward error and ugliness, requiring to be countered by a love of truth and beauty.

This way of resolving the perplexities which the facts of error, ugliness and evil at first present to the mind is apt to strike many people as too simple. But the profoundest truths are often the simplest; and at any rate there is nothing cold-blooded about this solution. It is not callous and cold-blooded to say that in a universe which is above all concerned with the passion for truth, beauty and goodness, there must be live dangers of error, ugliness and evil to contend against. And above all there is nothing callous and cold-blooded about this solution, when Christianity takes it up and clothes it with its living teaching about the redeeming God. For while any spiritual philosophy must, as is here maintained, recognize the necessary presence within a spiritual universe of an active struggle between good and evil (a struggle which does not involve any ultimate dualism since moral good itself requires that there should be this struggle), Christianity can proclaim this view with a special note of moral fervour. What Christianity has to say about evil is not merely that God is under a logical necessity to permit the play of a tendency toward evil, but also that He is ever pouring forth the whole wealth of His energy in combating the actualisation of that necessary tendency, and in transmuting its consequences in those cases where it has actualised itself. For wise reasons God permits error and ugliness and evil; but there is no error, ugliness or evil permitted that He does not take it upon Himself to resist, and to transmute into truth, beauty and goodness. Because He makes Himself responsible for creating, He is passionately bent on redeeming; and if He had not been willing for the cost of redeeming, it would not have been His pleasure to create. In fact, creation and redemption are but two names for the one work of bringing forth that which is spiritually alive, because vibrant with the love of truth, beauty and goodness.

We have now had brought before us two fundamental Christian ideas, God as the Father and God as Redeemer. The conceptions of Redemption and of Divine Fatherliness are, both of them, ideas shared by Hinduism; but in each case the Christian form of the idea has an aspect distinctively its own. In the case of the idea of God as Father, Christian thought is free to affirm, in a way that Vedantic thought never learned to do, that the universe which God loves is as indispensable to Him as the children of his family are to a loving father, and that God's absorbed devotion toward His universe is continuously expressing itself in active, costly endeavour. Now if this be the distinctive note in the Christian way of conceiving the Fatherliness of God, what is the distinctive note in the Christian way of conceiving Redemption?

If one studies Indian teaching about Redemption or Emancipation or *moksha*, one cannot fail to be struck with the way in which the interest centres round the individual soul. What is to be redeemed is not the universe of all being, nor even human society, but the *jivatman*. And for the

individual who has attained *moksha*, the mighty phenomenal universe loses all interest and becomes a thing of naught. Now, under the influence of ideas borrowed by Christian thought from Greek and Oriental philosophy and of certain historical conditions, there was a long period in which Christianity likewise thought of Redemption too largely in terms of the individual soul; and this historical aberration is still reflected in certain features of much popular Christian preaching. But in the case of Christianity this identification of Redemption with the rescue of the individual soul was an aberration. The original, and the only consistent, Christian gospel was the message of a Redemption not of the soul but of the universe; it was not a release of the soul or immortal kernel of man from the finite world with all its ills, but was a release of the whole phenomenal universe from all in it that makes for decay and ruin. That this was the original Christian gospel is evident from the very name 'Christ-ianity'; for a 'Christ' or 'Messiah' meant one who was to usher in a perfected world-order. And that this is the essentially permanent Christian gospel is implied in the Christian idea of God as One who passionately loves His universe, and therefore must needs fight against all in it that makes for error, ugliness and evil. To perfect His entire creation and render it fit to last for ever is the goal of God's redeeming activity. And the perfected knowledge of God for which the Christian longs is not a vision which will eclipse and blot out everything phenomenal. For one cannot reach intimate union with a God who passionately loves His universe without thereby becoming more keenly interested in the universe which He loves.

In the typically Christian conception, then, it is the universe and not merely the individual soul that is to be redeemed. We must next ask what, in the Christian conception, is the *method* of Redemption. While the object to be redeemed is universal, the method is individual. For we must remember what was said above in connexion with the problem of evil. In order that the universe may be and remain spiritual, there must be present in it positive tendencies to the false, the ugly and the bad. Consequently Redemption cannot proceed by abolishing these tendencies; it must proceed by strengthening in every individual the will to resist them, so that they may be kept in their proper place as continuously subjugated tendencies. Now, how can this strengthening of the will be achieved. For the sake of brevity let us pass over the questions of how the universe is to be redeemed from the false and from the ugly, and consider only how it can be redeemed from moral evil. How is sin to be banished from the universe? In other words, how is each tempted individual to be enabled consistently to refuse to act in ways which he himself admits to be wrong?

Now, the central lesson of the entire Christian conception of Redemption from moral evil would seem to be that sin is rooted in distrust of God. Why does a man ever do what he admits to be wrong? It is because although he admits it to be *wrong*, he is not fully persuaded that what is wrong is also *bad*. It may be bad, he allows, as a general rule, but in his

own special case, and in its bearing on his own needs, he is not sure that it is bad. He thinks of God as a distant Ruler who must maintain general laws of conduct, no matter how hardly they bear on the individual case. He fails to realize that, on the contrary, God is the Father who will never forbid him anything that is good for him. And so, feeling that he may excusably take care of his own interests, he is tempted into breaking what in itself he admits to be a right law of conduct. His wilfulness is the direct result of his distrust of God, of his failure to realize God's utter Fatherliness.

From this insight into the way sin is rooted in distrust of God it is easy to pass to an understanding of the Christian idea of the method of Redemption. If sin is to be abolished, distrust must be banished. But distrust is not an attitude that can be escaped from by a mere effort of will, and so no man can redeem himself from the habit of sinning. There is only one way of killing distrust, and that is that the person who is distrusted should so manifest or reveal his character as to win the trust of those who have hitherto doubted him. This is as much the fact in the case of a distrusted God as in the case of a distrusted man. Hence the Redemption of man from the habit of sinning can be brought about only through a Divine activity of self-revelation. There must be effected in each individual an awakening of his spiritual intuition to behold in God not a distant World-Ruler or official World-Judge, exacting from men, either individually or in the mass, a certain standard of behaviour, but One Who is eager to be his personal Friend and spiritual Comrade, One Who is actively and self-sacrificingly on the side of all that is good *for* him individually and good *in* him individually, and Who is only waiting for his penitent trust in order to grant him immediate undeserved forgiveness for his past and unfailing help for his future. It is the characteristic testimony of Christian experience that this awakening of spiritual intuition to a realization of God as the utterly trustworthy Friend, Comrade and Redeemer takes place most effectually when the historical person called Jesus is recognized to be the Incarnation of God. This is not the same as saying: when there is acceptance of the doctrine that Jesus is God incarnate. Mere intellectual conviction is quite insufficient. The redemptive vision or intuition arrives when a man, by dwelling on the human lineaments of Jesus, becomes overwhelmed by a certainty that in those human lineaments there stands face to face with himself none other than a God, Who is so unwilling to be at a distance from him and to be denied his personal trust, that He has entered man's world as a Man, has shouldered its burdens along with him, and is sacrificing Himself to the uttermost for its redemption. And it is a further characteristic testimony of Christian experience that, in all the revelation of God that comes to the individual through this intuition of Jesus as God incarnate, no particular feature has so much power of redeeming from distrust, and from the sinfulness which distrust engenders, as the recognition that Jesus' submission to death on the Cross is, and means, God Himself being provoked by human sin, not into

a punishment of the guilty, but into an infinitely costly redemptive act on their behalf.

Limitations of space exclude any discussion here of what are to be regarded as the true ethical implications of that conviction of a forgiveness, undeserved and yet morally beyond criticism, which comes to the Christian through his perception of the Crucifixion as a Divine redemptive act. But there is one corollary of this understanding of the Crucifixion which specially invites our present attention. If the Incarnation and Crucifixion mean that the will of God, as it enters into the plane of history, is a will to redeem and not a will to judge, it follows that the moral principles which control Divine Providence are not those incumbent on a judge, but those incumbent on a friend and helper. It is only the judge, and only the judge in his official capacity, who is morally bound to treat men in strict accordance with their deserts. For all moral agents other than the judge or the official, duty requires that men be treated better than they deserve. Now this undeniable moral fact implies that Christianity, by its recognition that God's relationship to men in this life is not that of Judge but of Redeemer and Friend, is relieved from the necessity of inventing any theory, like the Hindu one of *karma* and transmigration, for the sake of proving that, in spite of appearances to the contrary, what each individual experiences on earth is exactly what he merits. Christianity is morally free to recognize that the apparent facts are the real facts, and that there is no exact proportion between a man's experience and his relative merit. For typical Christianity the inequality of suffering and pleasure is not, in principle, a problem at all. If God's ever active fight against all that is evil succeeds in making it unnecessary that a man should suffer as grievously as he may have deserved, that should be for the Christian a ground of joy and thankfulness. And if, on the other hand, God requires of some what seems, when measured by their relative merits, to be a disproportionate amount of suffering, that should be esteemed by them a privilege and an honour; for He is only asking of them what, in His incarnation unto death, He laid upon Himself, namely undeserved suffering for the sake of the world's well-being. For no one who shares the Christian intuition of God, as a Being Whose essence is love, can suppose for a moment that He would permit any suffering that is not somehow part of the price necessary for the redemption of His universe from all evil.

There is one further feature so distinctive of Christianity that, even in so brief a sketch as this is, it must not be passed over without remark. This feature is the fact that Christianity inevitably gives birth to a special kind of community or brotherhood. The name which it bears is the Church; but since the same name has unfortunately been applied to the particular religious organizations which it has developed as instruments of its life, ambiguity may be avoided if, in the remainder of this paper, we call these organizations the Churches, and call the Christian brotherhood which creates them by the simple name of *The Fellowship*. Why is it, we must now ask in

conclusion, that Christianity, wherever it is held as a living faith, inevitably gives birth to The Fellowship, and why does The Fellowship organize itself in a Church or Churches?

If, as Christians believe, the Heavenly Father is absorbedly interested in His universe, and passionately bent upon the redemption of human life in every one of its manifold aspects, then it follows that the more truly a man loves God, the more impossible will it become for him to remain uninterested in any aspect of life, and the more keenly will he throw himself into effort for its perfecting. Thus the world's task, and nothing narrower, will be the Christian's task too. Industry, politics, social reform, science, art and philosophy will all have for him an interest as great as they can have for any other man, but of a nobler, tenderer and more spiritual kind. Accordingly the true Christian ought to throw himself into all the worthy tasks of life alongside his non-Christian brothers. But although his task will thus be the same as any worthy man's task, yet the new impulses, capacities and standards which spring out of his attitude to Christ, and to the Heavenly Father, ought to give him a standpoint so different from that of the non-Christian, as to make him feel himself far more closely knit to those who, as Christians, share this standpoint and acknowledge the same Lord than to any who do not share this standpoint and this loyalty. Hence there arises, or ought to arise, The Fellowship—a brotherhood which cuts across racial and national barriers. Its special task is nothing narrower than the whole many-sided work of the world, conducted in a special spirit.

If Christians, however, are to be able to maintain in living efficaciousness their special attitude and spirit, when co-operating with non-Christians in the world's task, they need to meet frequently for common worship and mutual edification. Moreover, there are particular parts of the world's task, such as the promotion of the religious life in all men, for which Christians must create their own separate agencies because they have their own distinctive views as to the essentials of true religion. For such purposes, therefore, The Fellowship everywhere organizes itself into a Church—an institution whose special function is to make provision for joint worship, mutual edification, religious training and evangelization. It is self-evident that The Fellowship cannot possibly be, in actual fact, what its inherent nature requires it to be, unless it is one or harmonious—every portion of it recognizing the equality of every other. But whether The Fellowship should organize itself in a single Church, or in a number of Churches differently constituted, seems to the present writer (although perhaps most Christians will here disagree with him) to be merely a question of expediency, the right answer to which may vary with time and conditions. There is such a thing as mental geography. Physical geography compels members of the same Church to worship in separate buildings, and no one regards this as a breach of Church unity. Why then should it be counted a breach of the unity of The Fellowship when distances of mental geography compel Christians to worship under the shelter of those different mental buildings which we call Creeds and Confessions?

The topic of Christian unity, which has here been so briefly referred to is one which offers a sharp reminder of the contrast between essential Christianity and the average level of its actual embodiments. The Fellowship ought to be one harmonious brotherhood, knit by more intimate, invisible ties than those of nationality. But if The Fellowship is judged by the average of its membership, how very different is the actual fact! Indeed, it may seem not absurd to suggest that the most wonderful feature of Christianity and of The Fellowship is the capacity of both to survive the shortcomings of their adherents, and in spite of everything to remain alive and progressive. The secret of that indestructibility is to be found in what this article began by affirming. Christianity is an attitude to Jesus which Jesus Himself calls forth. In the average individual it may be very defectively developed: and yet the producing or evoking cause is indestructible and never fails of some effect; for that cause is the wonderful, enchaining, inspiring personality of Jesus Himself. And this article has tried to set forth, not the average effect of His personality on life and thought, but that intellectual and moral reaction of the human mind to His influence which seems to the writer to be the most typical, and which therefore reveals the nature of that influence most completely. That reaction is essential Christianity.

Psychological Elements in the Upanishads

By Paul Lawrence

THE earliest age of which we can talk with any kind of accuracy concerning the origin of the Upanishads is somewhere between 1,000 and 600 B.C. We can safely take it to be that the earliest of the Upanishads was known by 600 B.C. and from time to time many have been added. The number is put at 235 by Weber in his *History of Sanskrit Literature*, Max Müller brings the number to 170 and he considers 12 of them to be important, while R. E. Hume in his new translation of the Upanishads adds one more, the Mandukya Upanishad, thus bringing the number of the important ones to 13. The chiefest of them all are the Brihadaranyaka and Chandogya Upanishads which are the bulwark of the Vedanta philosophy in India. The others are Taittiriya, Aitareya, Kaushitaki, Kena, Katha, Isa, Mundaka, Prasna, Svetasvatara, and Maitri Upanishads.

When reading these Upanishads while we are interested by the depth of their enquiry and the attempts at a satisfactory answer, we find the *brāhmān* (cosmic soul) everywhere which leads to a pantheistic conception of the universe. To crown all it is expressed that everything is illusion. 'Not for love of all is all dear but for love of the soul all is dear.' (Brih. 4, 5 and 6).

Upanishads are the doctrine handed down from generation to generation by the *guru* or teacher to the disciples. The word might have meant 'to come together and sit in a place' (where they learnt) but later on it acquired the meaning 'to be kept in secret.' Thus the Upanishads were kept *rahasya* or secret, probably to keep them free from undeserving people according to their point of view. We usually take the Brahmans to be the class of people who fostered and specialized in the Vedas and Upanishads. On the other hand the Kshatriyas, the next in rank and social position, were very often the founders of new doctrines and took a few Brahmans as students and taught them. Thus once founded by the Kshatriyas the doctrine has been handed down among the Brahmans. It is easily noticed from the objections raised by the Kshatriya *gurus* against a Brahman coming to him as a pupil, that the division of labour had taken root, developing into caste distinctions.

The Aryans held that the soul which inhabited the body was more important than the body itself. As such the organism was in a subordinate position. Furthermore they tried to assign places for gods and *rishis* in their eyes and other parts of the body along with *Brāhman*, the all-knower, the creator and immanent one.

The body is described with a decidedly pessimistic tone in the later Upanishads, e.g., 'This ill smelling, unsubstantial body, which is

conglomerate of bone, skin, muscle, marrow, flesh, semen, blood, mucus, tears, rheum, faeces, urine, wind, bile and phlegm, what is the good of enjoyment, of desires? In this body which is afflicted with desire, anger, covetousness, delusion, fear, despondency, envy, separation from the desirable, union with the undesirable, hunger, thirst, senility, death, disease, sorrow and the like, what is the good of enjoyment of desires?' (Maitri 1 : 3). This is a fairly good array of the contents of the body and man's various instincts and emotions. There is another passage in the same Upanishad which adds that it is the result of sexual intercourse having had its development in hell (the mother's womb) and coming into the world through the urinary opening. The author of the passage seems to have been attempting to make his students loathe their bodies and pay attention to things of the soul. In a much later Upanishad there is some detailed information about the body. To quote Deussen (page 285 as found in the Garbha Upanishad), 'Consisting of five (earth, water, fire, wind and ether), ruling in these groups of five (the so-called five elements are the five organs of knowledge or the organs of generation and evacuation with *buddhi*, *manas* and speech), supported on six (the sweet, sour, salt, bitter, the acid and harsh juices of food), endowed with six qualities (unexplained), made up of seven elementary substances (the white, red, grey, smoke-coloured, yellow brown, and pale fluids in the body which are produced from the juices of the food), made up of three kinds of mucus (probably the three *dosha* humours, viz. *vayu* 'wind,' *pittam* 'gall', *kapha* 'phlegm'), twice begotten (from the father's seed and the mother's blood), partaking of various kinds of food (that which is eaten, drunk, licked, and sucked up), is the body.' 'The head has four skull bones and in them there are (on each side) sixteen sockets. In the body there are 107 joints, 180 sutures, 900 sinews, 700 veins, 500 muscles, 360 bones and 45,000,000 hairs. The heart weighs 364 grams, the tongue 546, the gall 528, the phlegm 2912, the seed 182, the fat 1456, the dung and urine indeterminate, depending upon the quantity of food.' This is a fairly careful account, and to give the weight of various parts of the body with even a little accuracy shows that they made an attempt at finding out these things. They must have had some surgical knowledge, whether by mere conjecture or serious study we cannot tell. There is also mention made of veins as for example 'The arteries of a person are called *hita*, from the heart they spread to the pericardium. They are as minute as a hair subdivided into a thousand-fold. They consist of a minute essence, reddish-brown, white, black, yellow and red. In these one remains while asleep, and he sees no dreams whatsoever.' (Kau. 4, 19.) From Katha 6, 16 we may say that they reckon the number of the veins as 101.

To the soul, the body is a chariot, the intellect the driver, and the mind the reins. The senses are the horses, the objects of sense what they range over. The self, the senses and mind put together are the enjoyer (Katha 3 : 3, 4). Again, the body is spoken of as a house in the Brihadaranyaka Upanishad.

They considered breath (as chant) superior to all other bodily functions, which is affirmed again and again. This is shown in the Brihadaranyaka where the devils were overcome by the gods only when the breath offered the sacrifice with the Udgitha. Before that, all the others, viz., speech, in-breath eye, ear, and mind, tried and could not succeed. The word for breath and spirit is the same in most primitive languages. The same is found even here for *prana* means both life and breath. In the same book (1, 5, 21), it is established again that the breath is the unfailing power in a person, because weariness takes possession of all other functions except that. Various cosmic powers are said to have formed the ingredients in the human person as follows: fire as speech, wind as breath, sun as sight, quarters of heaven as hearing, plants and trees as hairs, moon as mind, death as the outbreath, and waters as semen.

It is only *prana*, a breathing spirit, that animates this body, for we see the dumb, blind, deaf, childish, maimed and lame, and in a sleepless dream speech, eye, ear, and mind all go into it, and when awake all these go to their respective stations. It is the intelligent self that animates the body: Food is very important to the body, and from food all creatures are produced; by it they live, and into it they pass. 'Breath is truly food. The body is an eater of food, and it is established on breath, and breath is established on the body.' (Tait. 3, 7).

Breath is called by five names according to its position. That which is called the *prana* makes its exit upwards and *apana* downwards. *prana* has its seat in the eye, ear, mouth and nose, while the *apana* presides over the organs of evacuation and generation. *Vyana* is a link between the two, and rules in the veins and sweeps like a flame to all the limbs. *Samana* is that which assimilates the food. *Udhana*, or up-breathing dwells in the throat, guides the soul in deep sleep and conducts it from the body after death, as mentioned in Prasna Upanishad.

In all the functions of the body and facts of experience, consciousness is supreme. To the writers of the Upanishads the term consciousness was vague and included reflection, imagination, meditation, invention, mind, insight, resolve, purpose, desire, emotion, recollection, conception, life, love and will. *Manas* is sometimes included in this list and is sometimes used synonymously. It is indispensable for experience, as we gather from Kau. 3 : 6, 71. The heart is the centre of conscious life. In sleep man restrains all his senses in his heart. The appearances are based in the heart alone, although one sees with his eyes. With consciousness one knows faith, progeny, truth and speech. (Brih. 3 : 9, 21, 25). The heart is the seat of all things, support of all things, on which alone all things are established. The highest *brāhman* is the heart. (Brih. 4, 1, 7). In the space within the heart lives, the ruler of all, lord of all, king of all. The soul is not this, is not that; it is indestructible, unattached, unbound, does not tremble, is not injured. (Brih. 4, 4, 22). The soul is more minute than the minute, greater than the great. (Katha 2, 20). As a person of the measure of your

thumb it stands in the midst of oneself. The soul is *brāhma*, made of knowledge, of mind, of breath, of seeing, of hearing, of the earth, of water, wind, space, energy and non-energy, desire, non-desire, anger, non-anger, virtuousness and non-virtuousness: it is made of everything. (Brih. 4, 4, 5).

The various organs are called *indriyas*, and are divided into two groups according to their functions:—*jnanindriyas*, which deal with knowledge, such as hearing, touch, sight, smell and taste, as against speech, hands, feet, generation and secretion which are called *karma-indriyas*, or organs of action. *Jnanindriyas* convey the sense impression to the *manas* or mind and they are put into execution by the *karma-indriyas*. *Manas* stands higher than the senses. (Katha 6, 7). With the organs of knowledge as the five reins, the organs of action as the horses, and *prakrithi* as its whip, it drives the chariot, the body. Originally the *manas* had a general meaning and included disposition, feeling, heart and spirit and as such it represented the spiritual principle in general. *Manas* is sometimes used as the psychical organ of conception and will. *Manas* along with speech, breath, eye and ear stands on a line subordinated to the *atman*. *Manas* is the central organ of the entire conscious life, which shapes into ideas the impressions of sight, hearing, etc., and puts them as resolves of the will, and later on becomes the will itself. *Buddhi*, *ahamkara*, and *sittam* are the various functions and aspects of *manas*.

Along with these, the individual soul had two things more. One of them is *sukshumasariram* as against the body of flesh and blood. This was supposed to be the subtle part of the elements which formed the seed of the body. It is like the seed to the plant, and at death departs from the soul, as the functions of seeing and hearing do from the physical eye and ear. This was a later addition to the appendages of the soul; and along with this the fruits of a person's action are counted, both of which have an influence on his next birth. The authors of the Upanishads divided the life of man into three series of existences, which they called 'the various conditions of the soul.' They are waking condition, dream-sleep condition, and deep-sleep condition. On the analogy of the last one they introduced another and extended it into the next world, which they called *turiya*, where the *atman* enters into the *brāhmān*, the world-soul, consciously, as against the unconscious state in deep sleep. This is surely a gradual development in their minds.

To take up the waking condition first, we find in the fourth adhyaya of the Brihadaranyaka Upanishad the statement that the 'person being born and obtaining a body is joined with evils. When he dies he leaves the evils behind. There are two conditions to this person, that of being in this world, and that of being in the other world. There is an intermediate third condition, that of sleep. By standing in this intermediate third condition one sees both these conditions of being in this and in the other world.'

In the Mandukya we have the waking state described as 'outwardly cognitive, having seven limbs (uncertain), nineteen mouths (hearing, touch, sight, taste, smell, speech, handling, locomotion, generation, excretion, *prana*, *vyana*, *udhana*, *apana*, *samana*, *sensorium*, (*manas*) intellect (*buddhi*) egoism, (*ahamkara*), thinking (*sitta*), and enjoying the gross.' Though this is common to all men, these experiences are real to each only in so far as they have had it for themselves, and yet there is a chance that all who are placed in the same conditions will have similar experiences.

The Vedantin asserts that waking, like dreaming, is all an illusion. To quote Deussen 'waking like dreaming is a delusion, since it reflects for us the manifold universe; the perceptions of waking, just like those of a dream, have their origin solely within us and have no other existence than in the mind of him who is awake.' In Brihadaranyaka 4, 3, 7, we have the statement that 'the person who here among the senses is made of knowledge, who is the light in the heart (is the soul). He, remaining the same, goes along both worlds, appearing to think, appearing to move about, for on becoming asleep, he transcends this world and the forms of death.' He is like a drop of water on a lotus leaf and by nothing is he affected, for nothing cleaves to his spirit. This kind of doctrine is due to the monism that everything is *brāhmān*. Having been created by him, and having their life in him as an atom or portion of his own self, all this world is mere appearance.

To go on, the dream condition is described in Mandukya 4 as 'inwardly cognitive, having seven limbs, having nineteen mouths, enjoying the exquisite, the brilliant.' In Brihadaranyaka 4, 3, 9-13 we read that, 'When one goes to sleep he takes along the material of this all-containing world, himself tears it apart, himself builds it up, and dreams by his own brightness, by his own light. Then this person becomes self-illuminated. There are no chariots there, no spans, no roads. But he projects from himself chariots, spans and roads. There are no blisses there, no pleasures, no delights. But he projects for himself, blisses, pleasures and delights. There are no tanks there, no lotus-pools, no streams. But he projects from himself, tanks, lotus-pools and streams. For he is a creator.'

'In the state of sleep going aloft and alow,
A god, he makes many forms for himself—
Now, as it were, enjoying pleasures with women,
Now, as it were, laughing, and even beholding fearful sights.'

Whatever happens to a person in dreams seems to be real for the time and the experience is as good as if he had it when he were awake. The dream soul enjoys that which is excellent.

In the deep sleep state we have just a cognitive mass consisting of bliss, enjoying bliss, whose mouth is thought. When a person is so asleep that he sees no dream whatever, then he becomes united in this breathing spirit.

Then speech, eye, ear, and mind with their particular characteristics go to it.

'As a falcon or an eagle having flown around here in space, becomes weary, folds its wings, and is borne down to its nest, just so this person hastens to that state where asleep he desires no desires and sees no dreams.' 'This verily is that form of bliss which is beyond desires, free from evil, without fear. As a man when in the embraces of his beloved wife knows nothing within or without, so this person when in the embrace of the intelligent Soul, knows nothing within or without. Verily that is his (true) form in which his desire is satisfied, in which the soul is his desire, in which he is without desire and without sorrow. There a father becomes not a father, a mother not a mother, the worlds not the worlds, the gods not the gods, the Vedas not the Vedas, a thief not a thief. There the destroyer of an embryo becomes not the destroyer of an embryo, and *Candala* not a *Candala*, a *Paulkasa* not a *Paulkasa*, a mendicant not a mendicant, an ascetic not an ascetic. He is not followed by good, he is not followed by evil for then he has passed beyond all sorrows of the heart. Verily while he does not there see (with the eyes), he is verily seeing. He does not smell but he is smelling; he does not taste yet he is tasting; he does not speak yet he is speaking; he does not hear yet he is hearing; he does not think yet he is thinking; he does not touch yet he is touching; he does not, yet he is verily knowing. Where there seems to be another there the one might see the other, smell the other, taste the other, speak to the other, hear the other, think of the other, touch the other, know the other. An ocean, a seer alone without duality, becomes he whose world is *brāhma*.' (Brih. 4, 3, 19-32).

Thus all contrasts are lost in the Eternal One; he is unaffected by good and evil, he has overcome all the pangs of his heart. 'When one falls sound asleep, when one knows nothing whatsoever, having kept out through the 72,000 veins called *hita* which lead from the heart to the pericardium one rests in the pericardium.' (Brih. 2, 1, 19) Union with the *prana* is the essential element in deep sleep. This is the condition in which he, when fallen alseep, no longer experiences any desires nor sees any dream image. The *prana* then existing consists entirely of knowledge, of bliss enjoying bliss. He is the Lord of all, knowing all, inner guide, creator of the universe, for he is the creation and dissolution of living beings.

'Dreamless sleep like ecstasy itself is a transient union with the one and only being that does not pass away as all things else are passing, that is inert and untouched with the miseries of migration, that is beyond the duality of subject and object, and beyond the plurality of the things of experience. Dreamless sleep, like ecstasy, is unalloyed beatitude; it is a state in which all differences are merged and for the sleeper the world had melted away. His very personality has passed back into the impersonality of the true self, and if only this state could be prolonged for ever it would be a final refuge from the miseries of life.'

The next condition of the soul i.e. that of *turiya*, is described in the Mandukya as 'not inwardly cognitive, not outwardly cognitive, not bothwise cognitive, not a cognition-mass, not cognitive, not non-cognitive, unseen with which there can be no dealing, ungraspable, having no distinctive mark, non-thinkable, that cannot be designated, the essence of the assurance of which is the state of being one with the self, the cessation of development, tranquil, benign, and without a second. He is the self.' In the later Upanishad days the practice of *yoga* has helped much to develop this condition of the soul. In *yoga* by constant practice the person is able to be associated consciously with the supreme bliss condition, which is placed above the deep-sleep condition. This seems to be the crown of mysticism. The individual soul, *atman*, enjoys that bliss with that *paramatman* in *turiya* which is aimed at by so many in a similar way. The devotee wants to get lost in the object of devotion,—God. Here the *atman* seeks union with *brāhma*, the *paramatman*, and is united with it in a conscious blissful union.

Human nature has three constituent qualities, or *gunas*; *sattva*, which means pureness and joy; *rajas*, passion or pain; and *tamas*, darkness or indifference. Every quality is a product of these three in a proportionate combination. 'The characteristics of the dark quality (*tamas*) are delusion, fear, despondency, sleepiness, weariness, heedlessness, old-age, sorrow, hunger, thirst, wretchedness, anger, atheism, ignorance, jealousy, cruelty, stupidity, shamelessness, religious neglect, pride, unequableness.' 'The characteristics of the passionate quality (*rajas*) on the other hand are inner thirst, affection, emotion, covetousness, maliciousness, lust, hatred, secretiveness, envy, insatiability, unsteadfastness, fickleness, distractedness, ambition, acquisitiveness, favouritism towards friends, dependence upon surroundings, hatred in regard to unpleasant objects of sense, over-fondness in pleasant objects, sourness of utterance, gluttonousness.' (Maitri 3, 5.) This is a fairly comprehensive list of all human characteristics and they are considered to be the effect of either of these two *gunas*. Evidently *sattva* (pureness) is left undefined because it is identified with the attainment of *brahman*, 'When a person frees himself from the limbs just as a mango or a fig or a berry releases itself from its bonds.'

In the beginning this world was Being, one only without a second. It thought to itself: 'Would that I were many; let me procreate myself.' It emitted heat, the heat emitted water, water emitted food. All the things in the world are supposed to have just three origins, namely, beings born from an egg, beings born from a living thing, and beings born from a sprout. Then the Divinity thought of entering itself into these and did so. Then the Upanishads go on to draw analogies from heat, water and food. The three parts of a person which they consider important were drawn from these three, viz. mind from food, breath from water, and the voice from heat. In the course of this, we have the manner in which the various parts of the

body are constituted. Food when eaten made up the feces, flesh and mind. Water when drunk made up the urine, blood and breath. Heat when taken became bone, marrow and voice.

'He who breathes in with your breathing in is the soul of yours, which is in all things. He who breathes out with your breathing out is the soul of yours which is in all things. He who breathes about with your breathing about is the soul of yours which is in all things. He who breathes up with your breathing up is the soul of yours which is in all things. He is your soul which is in all things. You could not see the seer of seeing. You could not hear the hearer of hearing. You could not think of the thinker of thinking. You could not understand the understander of understanding. He is your soul which is in all things. Aught else than him (or than this) is wretched.' (Brih. 3, 4.)

The soul which is in all things passes beyond hunger and thirst, sorrow and delusion, beyond old age and death. (Brih. 3, 5,7,) This made people look at the ascetic stage as the way of realizing *brāhma* because it is there they renounce everything.

There is an attempt at describing this soul, the inner controller in Brih. 3,7, as dwelling in the earth yet other than the earth, whom the earth does not know, whose body the earth is, and who controls the earth from within. With the same formula he is spoken of as dwelling in the waters, in the fire, in the atmosphere, in the wind, in the sky, in the sun, in the quarters of heaven, in the moon and stars, in space, in the darkness, in the light, in all things, in breath, in speech, in the eye, in the ear, in the mind, in the skin, in the understanding, in the semen. 'He is the unseen seer, the unheard hearer, the unthought thinker, the un-understood understander. Other than he there is no seer. Other than he there is no hearer. Other than he there is no thinker. Other than he there is no understander. He is your soul, the inner controller, the immortal.' This description of the world soul is identical with that of *brāhma* because he created all these and transcends all these. There is nothing in the world which is dear because of its worth. Everything is valuable because of its contribution to the soul. In the list mentioned we have husband, wife, son, wealth, Brahminhood, Kshatriyahood, worlds, gods, beings etc., 'It is the soul that should be seen, that should be hearkend to, that should be thought on, that should be pondered on. With the understanding of the soul this world all is known. According to these the universe is *brāhman* and *brāhman* is the *atman* within us. *Brāhman* is the cosmical principle, and *atman* is the psychical principle. *Brāhman* is everything, creates, sustains, preserves and receives back unto himself while the *atman* alone is a real and essential being, self, soul. (*Ahām brāhma asmi*, I am *Brāhman*.) Identity of *brāhman* and atman is the fundamental thought of all the Upanishads, *brāhmatma aikyam*.

To beget is a religious duty and it was the duty of the teacher to make the boys understand that it was one of their prime obligations. The growth

of the child in the womb is described as follows in the later Upanishads (Garba) which Deussen quotes, 'From the union at the periodical time after one night a module arises, after seven nights a cyst, within half a month a lump, and within one month it hardens, within two months the head is formed, after three months the parts of the feet, the fourth month the ankle bones, the belly and the hips, in the fifth the spine, in the sixth month nose, eyes and ears, in the seventh the embryo is furnished with a soul, in the eighth it is complete in all its parts. If the male seed is in excess a male is born, if the female is in excess a female is born, if both are equal a hermophrodite. Blind, lame, bent and dwarfed are the results of the lack of power. If the seed on its entrance is divided by the pressure of the wind on either side into two parts the body becomes two-fold and twins are born. Finally in the ninth month it is complete in all its parts and also in knowledge; then it recalls (as long as it is in the body like Vamadeva in Ait. 2, 4) its former birth and the knowledge of its good and evil deeds. When however arriving at the gates of the sexual parts it suffers pain by the pressure, it is with difficulty and great anguish born and comes in contact with the atmosphere of the universe, and is able no longer to think of its births and deaths and good and evil deeds in the former lives'. Thus the soul has besides its physical body with its senses the secret body which shares its identity and the *karma* its good and bad actions. A soul has recompense in two places, once in the moon which is the world of the fathers and again on the earth.

The individual soul is born of the spirit and controls the life-breaths one by one and dwells in the heart where there are the one hundred and one arteries. To each of those belong a hundred smaller arteries and to each of them in turn belong seventy-two thousand branching arteries. Within them moves the diffused breath. Rising through one of those arteries called *sushumna* and in consequence of good works (*punya*) it is led to the good world, in consequence of evil *papa* to a miserable world, and in consequence of both to the world of men. The individual soul as the result of the activities of *manas* developed egoism (*ahamkara*), that is personal identity and freedom, and *buddhi*, the thinking power. Because of these it is responsible for its own works and has to pay for them or reap their fruits somewhere hence, that *hence* being given as the world and as future births, by the thinking minds of the day. 'According to the purpose a person has in the world, thus does he become on departing hence.'

Those who remain in society and lead a good life pass into the smoke of the funeral fire, into the night, into the latter half of the month, into the six months during which the sun moves southward, into the world of the fathers, into space, into the moon. They remain there as long as their good works last; and they return into space, wind, smoke, the mist, cloud, and rain. They are born as rice and barley, herbs and trees and plants and beans. When someone eats them and emits them as semen, those who are of good conduct enter a pleasant womb of either a Brahman,

Kshatriya or Vaisya, while those of bad conduct enter a stinking womb of either a dog, a swine or an outcaste. The blisses are enumerated and graded in Taitt. 2,8 as man having the lowest and *brahma* the highest place. In the middle there are degrees of blisses going up from human *gandarvas*, divine *gandarvas*, the fathers, the gods by birth, gods by work, gods, *Indra Brihaspati* and *Prajapati*.

From the world of the fathers they come back again to the world of men. We have in Brih. 3, 2, 13 a man asking Yajnavalkya about the person who when dead is dissolved in fire, wind, sun, moon, quarters of the heaven, earth, space, plants, trees and water. He is taken apart and the result of the discussion is put as, 'One becomes good by good action, bad by bad action.' So this forms the background of the next birth where the person will be either good or bad according to the acts of the previous birth.

'Where ones mind is attached—the inner self
Goes there too with action, being attached to it alone.

Obtaining the end of his action,
Whatever he does in this world,
He comes again from that world,
To this world of action.'

There are three theories about the journey of the soul to the world:

(1) The way of the returning soul is called the way of the five fires, and the passage lies in the other world, with its fire, the sun as fuel, light rays as smoke, the day as flame, the moon as coals and the stars as sparks. In this faith is offered, and from that oblation King Soma rises. Rain cloud is the second fire, having the wind as fuel, the mist as smoke, the lightning as flame, the thunderbolt as coal, and hailstones as the sparks. King Soma is offered in this and rain is produced. Earth is the third, fire having the year as fuel, space as smoke, night as flame, the quarters of the heavens as coals, the intermediate quarters of the heavens as the spark. In this the rain is offered and food is obtained. Man is the fourth, fire having speech as fuel, the breath as smoke, the tongue as flame, with eyes as coals, and the ears as the sparks. Food is offered in him, and the semen is the result. Woman is the fifth fire from which arises the fetus. (Chand. 5, 4-9) Thus,

Some go into a womb,
For the embodiment of a corporeal being.
Others go into a stationary thing
According to their deeds (*karma*) according to their knowledge.

(2) In another theory of metempsychosis we have the soul passing, through ether, wind, smoke, mist, cloud, rain, plants, trees, and the mother's body. The last receptacle of the soul before it enters into the mother's womb is the essence of man, power gathered from all limbs. Into the woman the man pours forth his own self and enters into every part of hers. Thus this theory holds that the offspring is entirely from the man while the woman is just the place for development.

(3) In Brih. 1, 4, 3. procreation is explained as a desire for re-union of two halves of one and the same being, divided and living at the time in man and woman.

The Upanishads like other sacred scriptures emanating from different sources had in view the purposes of religious guidance, rather than psychological consistency. It is too much to expect a harmonious system in the midst of writings of such various authorship covering such a long period. The aim of this essay has been to point out some of the main currents of thought as related to the problems of psychology.

The Drink Problem in India

By S. Subbarama Ayyar, M.A., Dip. Econ.

THE use of intoxicating liquor in India is at least as old as the Rig Veda when *soma* (a sacrifical drink extracted from the *soma* plant) and *sura* (a popular drink distillled from grain) were very common. *Soma* is even deified in the Rig Veda and special hymns are invoked in its preparation and use. But at a later stage of the progress of Hindu thought the habit of drink was considered to be one of the five deadliest sins (*panchapathaka*). But owing to numerous facilities for the manufacture and use of liquor and their deep rooted habits, certain sections of the population continue its use.

It appears that as a means of indirect taxation intoxicants were utilized as early as the Maurya period, for the *Artha çastra* of Kantilya informs us that a regular system of excise licenses was in force, special duties being levied on foreign liquors. There is even a regulation that " liquor shops shall consist of many comfortable rooms, furnished with cots and chairs and that the drinking places shall possess such comforts as the changing seasons require, always having garlands of flowers, scent and perfumes." The succeeding governments in different parts of the country must have utilized it as a source of income to the State. All that the British Government has done is to organize and systematize the Department on a large scale and bring the supply of alcohol under strict supervision and control.

The state policy towards alcoholic drink in India has two aims: (1) *fiscal*, to make it an item of indirect taxation and a source of income to the State; and (2) *moral* or social, to bring it under strict control and by applying the highest possible rate to raise the price to such an extent as to diminish the quantity consumed.

As a source of indirect taxation excise duties on alcoholic liquors is well known in other countries. In most European countries, however, alcohol is an article of general consumption among all classes and therefore affords a means of obtaining from the masses a large contribution to the public purse, but in India the regular consumption is limited to certain classes only, to a minority, while the taxes on salt, cloth and kerosene affect the masses as a whole. But the State has received large amounts of revenue from this source, while the vendors have made much more profits for which statistics are not available.

The State policy is sometimes summed up in the formula, 'Maximum Revenue with Minimum Consumption.' The economic fallacy behind it is that drink, when it becomes a habit, as it does among the classes addicted to it, is an article of comparatively inelastic demand and therefore a rise in price will not send down the quantity demanded. The truth of this is strikingly illustrated in the following table.

Statistics of excise revenue, etc. for the Madras Presidency:—

Year	No. of shops	Consumption in proof gallons in thousands	Consumption per 100 of populations (proof gallons)	Revenue in lakhs of rupees	Incidence of revenue per proof gallon including rentals in rupees
1911-12	8,724	1,628	4·07	126·44	7·71
1912-13	8,324	1,774	4·43	141·50	7·92
1913-14	7,908	1,782	4·45	156·85	8·73
1914-15	7,649	1,647	4·1	150·79	9·05
1915-16	7,076	1,491	3·72	139·61	9·21
1916-17	6,871	1,644	4·10	152·28	9·08
1917-18	6,619	1,648	4·11	162·71	9·60
1918-19	6,352	1,672	4·17	188·06	11·14
1919-20	6,046	1,989	4·95	216·26	11·13
1920-21	6,008	1,728	4·10	228·17	13·55

It is clear from the above table that though the number of shops have been steadily reduced during the last decade, the total consumption and the consumption per 100 of the population have remained nearly the same, though the revenue and incidence per gallon have nearly doubled themselves. To say that the average consumption would have increased, instead of remaining stationary as at present, but for the restrictive measures adopted by Government, is to misunderstand the position, for the quantity drunk and the numbers that drink are not regulated by the *price*, but by the *habit*. Moreover this duty presses very heavily on the poorer classes who are least able to bear it.

But is alcoholic drink such an evil that its consumption should be checked by the State? Opinion seems to be divided on the subject. There is a complaint in India that the intellectual class (teetotalers themselves) who take such a prominent part in temperance reform are out of touch with the needs of the labouring classes to whom, after a hard day's work, alcoholic drink is a wholesome necessity. Expert medical opinion is not unanimous and though the majority seems to hold that alcoholic drink is not only not necessary but positively injurious to the human system, a few are of the opinion that, if taken in moderation, it is an excellent restorer and nerve-builder.

One would think, however, that the results of drunkenness must form the final test. Drink in moderation, is an impossibility especially for the masses whose mental capacity and will-power are not at all sufficient to

discriminate between moderate and excessive drinking. Excessive drink ruins the self-respect of the drinker and impairs his efficiency as well as that of the future generation. While Muhammadans, including the working classes, are total abstainers—and none can accuse them of senility or incapacity—while the Hindu believes that the use of alcohol is never conducive to *satva guna* or the pure state of the human mind, and while it is impossible to associate in our mind a good Christian life of purity, humility, of love and of good report with immoderate drinking and indecent habits, the quintessence of religious experience is certainly in favour of teetotalism and it appears to us that there can be no higher sanction for human conduct than Religion.

The problem of eradicating the evil is a most complicated one. If, by a mere mandate of the State, the country can be made dry or at least the evil can be mitigated, the remedy is simple. But the stout opposition of some vested interests, even the needs of the State exchequer, the deep-rooted habits of the people, and the extreme ease with which country spirits can be manufactured and consumed are all difficulties in the way. Moreover in the case of some depressed communities, as for instance the *Cherumas*, *Pulayas*, and *Wayadis* of the West Coast, the present writer has seen with his own eyes that the difficulty or impossibility of getting an adequate water-supply for domestic and drinking purposes, and the want of harmless beverages are some of the causes which take them to the tavern. Their poverty is appalling and a cruel social custom segregates them all into the foot or height of a hill, or other elevated or uninhabitable regions which high caste men are not likely to resort, so that they have neither the means nor the natural facilities for sinking wells for their own use.

Thus the problem of eradicating the evil must be tackled in several ways. (1) A better public opinion must be created among all classes to eradicate the deep-rooted habits of the people. (2) More facilities for water-supply and harmless beverages must be extended to the masses. (3) Then the State can declare for total prohibition. American experience, on which prohibitionists are never tired of dwelling, seems to be decisive in this matter, for in that country a strong public opinion was created first of all in favour of the measure and all that the State did was to register the decision of the majority and protect it from the cupidity of vested interests, itself being prepared to forego its share of the drink-revenue. In India on the other hand, public opinion does not seem to be sufficiently organized, especially among the drinking classes, chiefly because the workers are few, and though the ultimate aim must be the total prohibition by the State, the immediate work must be concentrated to wean the masses from the clutches of the habit. The State needs not hold aloof altogether in the meanwhile, but the scheme of local option must be pushed forward with as much vigour as possible. The usual objections against local option such as the possible tyranny of a minority of teetotalers over the majority of drinkers or *vice versa*, of the Muslim who is a teetotaler over the Hindu who is not, and so on, should not stand in the way.

The financial objections to prohibitions are two:—(i) the Government will lose the revenue and to the extent of the loss the other taxes must be increased, a measure which is not practicable; (2) the owners of tapping trees will lose their income and therefore the planting of new trees may be checked.

The answer is that the owners of trees will find alternative and equally lucrative uses for their products. That this is possible is made clear by the following statement recently issued by the Deputy Director of Agriculture for the Konkan Division, Bombay Presidency: 'With regard to the manufacture of jaggery from the juice of the cocoanut palm,' he writes, 'this business was practised on a large scale in Kanara in the pre-Abkari days, but died out after the tax for preparing fermented toddy was imposed on cocoanut and tax free tapping for jaggery purposes was not allowed. Good solid jaggery can be made from the sweet juice of the cocoanut palm and one tapper can manage from 10 to 15 trees. The average output of juice and *gul* per tree as taken from the 38 trees comes to 47 gallons and 91 lbs respectively, the *gul*, fetching a price of Rs. 5-12-0 per tree.' The facts recorded indicate that the cocoanut palm is superior to the date palm as a source of jaggery and that tapping for jaggery may well be considered by owners of trees who desire to promote abstinence from alcohol.

Secondly, in the interests of the health and strength of the population, the Government must be prepared to forego the drink revenue. It will be possible to recoup the loss by a readjustment of the tax system. We propose a small increase in the rate of the tree-tax on the cocoanut and palmyra and a small rate of excise duty, if necessary, on jaggery or other harmless commodities produced from such trees. The merit of this tax is that, since jaggery is mostly used by the middle classes in India, the incidence will fall on the shoulders of those that can hear it and not on the poor as in the case of the excise revenue on drink. If the duty on jaggery handicaps the industry on account of the competition of imported foreign sugar, a countervailing duty may be imposed on the latter. Again, a small increase in the rate of the tree-tax will not curtail the area under plantation, since the demand for cocoanut products is considerable in the market. Neither will the absence of demand for toddy have that effect, for even under present conditions the controlling factor is the intensity of the demand for cocoanut fruits and their products and not the demand for toddy.

If this double duty, the excise and the tree-tax, does not cover the deficit, we would even suggest a small increase in the salt duty or the duty on cloth or kerosene oil. The economic merit of the salt duty is that its incidence would be spread equally among all individuals belonging to all classes, while the present excise on drink presses very heavily on a small section of it. If the State refuses to make money by trading on the vices of a section of the population, the moral effect will be so great that the essential law-abiding instinct of the Indian may be relied on to do the rest.

Editorial Notes

IN December the scientific world, and especially the French, were celebrating with legitimate enthusiasm the centenary of the birth of Pasteur. It would be hard to find a man of science who could more justly be described as world-famous, and almost all the world knows something of his claim to be considered as a benefactor of the human race. Incidentally it should be noted that his beneficence was not confined to humanity. Several of his most important and successful researches had to do with the diseases of animals, such as anthrax and rabies. Mr. Stephen Paget, in a sympathetic appreciation contributed to *Nature*, says it is hardly possible 'to try to guess how many millions of animal lives have been saved or safeguarded by the protective treatments against anthrax, rinderpest or pleuropneumonia' and other evils, a fact you would hardly gather from the ordinary utterances of the anti-vivisectionist. There are two points which we should like to emphasize, springing immediately from the case of Pasteur, apart from the more personal aspects of his career. First, it is well that we should be reminded that science is not a German monopoly. We have no desire to underrate the services rendered to the cause of science by the industry and thoroughness of German investigators, of which we had many and sometimes painful reminders during the war. But to speak, as many did who should have known better, as if the Germans were the only people which had made many notable contributions to the advancement of science, is absurd. Nothing brings this into more striking relief than the story of this illustrious Frenchman, who laid the whole world under a debt it would be hard to exaggerate. The second point follows as a corollary: science is essentially international. If no country has a monopoly in the making of men of science it is equally true that no country has any in its results. The profound originality of this great Frenchman does not mean that he did not owe much (as he would have been the first to acknowledge) to his predecessors, English and German as well as French. And his own work in turn was taken up and assimilated by the leading men in other countries. This cordial interchange is very noticeable in the relations between Pasteur and Lister. As Mr. Paget says, 'After 1871, while Lister was practising Pasteurism in Edinburgh, Pasteur was teaching Listerism in the hospitals of Paris, and was defending it against the older school of practitioners.' And, to quote again, 'Long before Pasteur died every country was at work on his lines.' We are specially concerned to emphasize this point, which is completely ignored in much of the common talk about what is misleadingly spoken of as 'western science.' The general acceptance by the civilized world of Pasteur's results, particularly in the domain of therapeutics, forms a suggestive contrast to the conservative attitude still maintained by the upholders of Ayurvedic and Unani medicine.

Probably the large majority of men, if they know the name of Pasteur at all, associate it with preventive medicine; this is especially true in India, where many

who know nothing else of the man and would be at a loss to name his nationality are familiar with the name of the Pasteur Institute. One of the surprising features of his career is the width of the field he covered. In Chemistry, Crystallography, Preventive medicine and Therapeutics, and in the application of science to industry, he had separate achievements to his credit in each field which would have sufficed to make the name of a specialist. His contribution to industry may be judged from Huxley's oft-quoted tribute, that he probably saved France more than enough to pay the indemnity of the Franco-German War of 1870. This wide sweep in his activities lends additional emphasis to the testimony of another writer in *Nature* that 'the success achieved in his researches in applied science must be attributed solely to his profound studies in pure science, without which he would not have been in possession of the means of attacking problems in such a manner as to obtain results of direct benefit to mankind.' It also adds point to the personal tribute with which Mr. Stephen Paget concludes his sketch. Speaking of the joy of personal memories of Pasteur, he adds—'Let alone the wonder of his discoveries, there is the wonder of the beauty of his personal gifts. Our admiration of what he did for us cannot hide from us what he was in himself.'

It is instructive to turn from this theme to the striking Presidential Address delivered by Sir M. Visvesvaraya to the Tenth Indian Science Congress. In a few words it might be described as a statement of the clamant need for Science—study, teaching, and application to all the problems of life—in India. The figure of Pasteur is the index of what might be. But a man with all the gifts of genius in which he was so rich could not hope to make the same large and many-sided contribution to human good in India as yet, for lack of the necessary background for his work—institutions, men of science, and a suitably educated public. We have not space for long quotations: we commend the address to our readers. But it must not be thought that the President is one of those who think to find in science a cheap panacea for all our woes. While he stresses appropriately enough the importance of scientific education, it is one of the merits of the address that it recognizes so clearly the need for education all round. In his six points, selected as outstanding features in the present situation—the need for science in industry, in agriculture, in the provision of food for the underfed population of India, in the improvement of the standard of living, in the exploitation of undeveloped resources, and in the training of our untrained citizens—Sir M. Visvesvaraya recognizes that science cannot do what we hope from it unless there is an enormous increase in the volume and the level of general education. At every point, in elementary, in secondary and in University education, India needs a robust and enthusiastic policy of advance. It is obvious that such a policy must mean a big financial outlay—a wise investment in the long run, since greater efficiency would mean economic as well as intellectual advance: but at the outset it would be expenditure of an unremunerative kind. For such a programme we need peace, hard work and united effort. And what India needs for herself, all the world needs to-day: as between nation and nation, and within each nation considered by itself,

our urgent need is peace, without which most of our effort is thrown away, hard work, for our task is stupendous, and co-operation, for most of our tasks are beyond the power of even the most favoured nation to solve unaided, and many of our acutest problems are international or ecumenical. It is, we believe, on these lines that India can make the richest contribution to-day both to her own advancement and to the good of the world.

FROM this point of view there is the more reason to deplore the present unhappy breach between France and Germany. The facts are so obscure that judgement is difficult: but we incline to the conclusion that (even from the standpoint of its own interests) a nation would be doing well to-day to accept wrong rather than do anything to postpone the return of peace. One thing comes out more clearly with every development. The Peace of Versailles was really an impracticable agreement. The sooner the whole world recognises the fact and makes a wise revision, the better for us all.

WE have not space for more than a brief mention of the passing away of two scholars whose names are well-known to many of our readers—Dr. James Hastings, the editor of the famous dictionaries, and Professor Rhys Davids, the great authority on Pali and Buddhist literature. Each in his own sphere leaves a gap not easily to be filled. Both serve to remind us again that scholarship recks little of political boundaries or of nationality, and that all true learning, in letters or in science, is essentially disinterested, caring only for the discovery and the dissemination of truth.

What Men Think

Christian Sadhuism

The Rev. F. J. Western tells us, in the *International Review of Missions* (October issue), that after supplementing his own knowledge of North India by asking the two men who were most likely to be acquainted with Christian sadhus, he found that he knew, or could hear of, no more than five Christians of Indian race who have definitely assumed the rôle of sadhu. Of these, he says, 'one is purely fraudulent, and another has a good deal of the beggar in him.' Why has the sadhu ideal, in spite of its vital place in Hinduism, exercised so little influence on the Indian Church? Mr. Western's answer to this question falls under three heads. The first factor is the complete separation of the Indian Church from Hindu life and thought, occasioned by the way in which, in orthodox Hinduism, social life and religion form one indivisible whole, so that the convert cannot voluntarily part company from the latter without being compulsorily ousted from the former. The second factor, namely the dependence of the Indian Church on the foreign missionaries, is partly a consequence of this compulsory extrusion, but not entirely so. 'The upper-class convert in reaction from a system which he tends to regard as wholly evil, and in enthusiasm for a faith which has re-created his innermost personality ; the depressed-class convert in gratitude for new and unhoped-for light and life ; each in his own way receives the bearer of the Christian message as an angel of God, and with the Christian faith accepts from him indiscriminately the whole subsidiary system of belief, custom and attitude which he has brought with him from England or America.' Consequently it has been, till now, unlikely that the Indian Church should develop sadhuism unless these missionaries had themselves inculcated principles and practices favourable to such a development. The third factor is the economic position of the Indian Church. What hinders the development of sadhuism is not the poverty of the Indian Christian community, but the fact that it is in a state of rapid economic change and uplift. The new spirit of freedom and effort created by Christianity, the new opportunities which come to the depressed-class converts through their change of status, the ready help given them by the missionary in their use of these opportunities—all these have brought it about that while the Indian Church to-day contains very few wealthy members, it includes 'a considerable middle class of clerks, traders, schoolmasters and small landowners, whose fathers were far lower in the social scale and whose sons carry on the upward progress. Under the mass movements of recent years this process is continually renewing itself from the bottom upwards, and its inevitable effect is that Indian Christianity has tended to be, and is at present, of a practical or even somewhat worldly and materialistic type.'

None of these factors, however, is likely to be a permanent hindrance to the development, within the Indian Church, of an institution so deeply rooted as sadhuism

in the traditional other-worldliness of the Indian type of religion. The attitude of the Indian Church towards individual Christian sadhus shows how ready it is to welcome such a development. It shows also that in one supremely important respect the future Christian sadhu is sure to differ from the typical Hindu sadhu. Almost universally the latter is individualistic and self-centred in his outlook. He 'does not work for others, or pray with others; he feels little if any responsibility for other men and women, and his relations with them are simply incidental to the development of his own life.' In sharp contrast with this, the Christian sadhu is, and is expected by the Church to be, a man of prayer and an evangelist to both Christians and non-Christians. Mr. Western is confident that Christian sadhuism will one day be a great movement. It will doubtless bring with it serious dangers. It can hardly escape entirely the abuses of Hindu sadhuism; it will be apt to foster a credulous belief in stories of wonder; it will beget dualistic forms of heresy. But it would be a mistake for the leaders of the Church, especially its foreign leaders, to discourage Christian sadhuism for fear of such dangers. If the movement is based on devotion to Christ and the desire to follow Him, 'we may be sure that His Spirit will guide the Church, and make even exaggerations and perversions work together for good.'

The True Principle of Karma

The October issue of the *Hibbert Journal* contained an interesting rejoinder by Mr. Charles Johnston, late of the Bengal Civil Service, to an article by Dr. Farquhar published in the same Quarterly twelve months previously. Mr. Johnston argues that the idea of Liberation was not developed by way of reaction from that of reincarnation and karma, but that both made their entry into the Brahmanic lore simultaneously, from Kshatriya or Rajanya (i. e. ancestral Rajput) sources, and at a considerably earlier date than Western scholarship is in the habit of admitting. He also questions whether there is any justification for describing the real teaching of karma as a moral *lex talionis*, a repercussion of action and reaction in endless sequence. In the great Upanishads he can find no such teaching. There 'karma is rather the law of spiritual continuity, of moral justice; only those actions "bind a man" which are inspired by self-seeking.' Indeed, 'it happens', Mr. Johnston continues 'that we have a very authoritative rejection of the mechanistic misinterpretation of karma: "O priests, if any one says that a man must reap according to his deeds, in that case, O priests, there is no religious life, nor is any opportunity offered for the entire extinction of misery. But if any one says, O priests, that the reward a man reaps accords with his deeds, in that case, O priests, there is a religious life, and opportunity is afforded for the entire extinction of misery." (*Anguttara-Nikaya*, iii. 99.) The speaker is the Buddha himself. He goes on to show, by a series of illustrations, that one and the same act may have widely differing results, thus contravening the mechanistic misunderstanding of karma and affirming that the true teaching of karma is in complete harmony with the religious ideal.'

It is not the principle of moral continuity that Christianity in India has to protest against but the idea of mechanical justice as a cosmic principle, and if it can be proved that this latter popular Hindu idea is a travesty of the genuine karmic concept, the demonstration will be very welcome. But what is 'moral continuity'? Or rather, since that principle is susceptible of different formulations, what formula will truly express the manner in which, in an ideally moral universe, the 'fruits' of action must be found to 'accord with' their moral quality? Against the legalistic idea that God is essentially the Judge of mankind and must therefore treat men precisely as they deserve, we must assert the Christian idea that He is essentially the Father and so is free to treat every man better than he deserves. But this cannot mean that He is at liberty entirely to ignore moral differences and mete out success and happiness indiscriminately to all men. Continuity implies that the sequel of conduct shall be truly *fruits* of conduct, varying in correspondence with its nature; and *moral* continuity implies that the fruits shall vary with the *moral* quality of the conduct. The true view, we venture to suggest, is that moral evil must necessarily and automatically initiate a tendency toward tragic happenings, but that the love of God is always labouring to counteract this automatic tendency, and to bring it to pass that what men shall experience shall be not their mere deserts but the best they can be trusted with or can, by Divine grace, be made fit to be trusted with. There must needs be a moral restriction upon God's freedom to give; but the restrictive principle is the dynamic one of actual or potential fitness and not the legalistic principle of individual merit.

The Science of Behaviour

The most concise of the recent definitions of Psychology is that it is 'the science of behaviour.' This definition marks the tendency to abandon the method of introspection and also the idea that consciousness in the subjective sense is a valid field of scientific investigation. The 'behaviourist' looks with distrust on the method and content alike of introspectionist psychology. He doubts whether it is possible by the method of inner observation to secure such data as are capable of scientific analysis and synthesis. Objectivity is the one great advantage which the behaviourist seeks to gain, and so he is interested only in the objective facts of conduct. The objective facts include bodily movements, or movements of any portion of the body, secretions of the glands, and such external results of bodily movements as are observable. It is an indication of the tendency to make psychology a science rather than a department of philosophy by a thorough-going application of the laboratory method.

In opposition to this tendency is the introspectionist psychology which clings to consciousness, and believes in the validity of the method of inner observation. The introspectionist claims that there are subjective facts, such as organic sensations, a pleased or displeased state of mind, and the like, which cannot be observed by any person other than the one who is the subject of experience. The behaviourist may retort that there are certain external expressions of these mental phenomena which are observable, and that close observation of such facts is all that is needed

or indeed all that is valid for a science; for one cannot be certain that he is recording exactly what another subject may say that he is experiencing, because of the different meanings which we may give to our experiences. But the introspectionist rejoins that it is quite possible that the subject of experience may express himself by gestures which are the precise opposite of what he is inwardly experiencing. A man may smile in the midst of terrible physical pain; a child may play the rôle of an angel when contemplating mischief. None but the experiencing subject can get at the subjective facts. Observations must be inner as well as outer.

Many leading psychologists are finding satisfaction in a middle position. It does not seem to be necessary to think of the two theories as constituting alternatives between which one must make choice. But it is possible to be both introspectionist and behaviourist at the same time without being rabidly either. The great contribution of the former method is its analysis of inner states and experiences about which we could have no information except through introspection. The benefit of the latter is its making it clear that it is not possible for psychology to become an exact science if it contiuues to deal with subjective states as such. At the same time it must be admitted that the substitution of observable and measurable phenomena for consciousness as the subject-matter of psychological science is a much greater task than some have at first supposed.

Psychology to-day finds the stimulus-response reaction the point of departure for its investigations. This is in part one of the legacies which it has received from the behaviouristic method. Yet that is not altogether the case, for introspectionists used the same method to a smaller degree long before the term behaviourism was ever invented. But the experimental method has increased its scope so largely within the last few years that these facts are coming to be measured and described and verified with an accuracy more comparable to mathematics. Yet we must admit that even a stimulus-response psychology must take cognizance of subjective facts which may very well be either stimulus or response, if not both. The truth is that the most determined of the behaviourists are constantly making use of introspectionist materials, while the avowed introspectionists are adopting more and more behaviouristic methods. The safer method seems to be to go with the behaviourists in their insistence that we must overthrow the old introspectionism which admitted of no other method in psychology, and yet to part company with them when they propose to throw consciousness overboard. If we admit that consciousness (which is awareness) is a genuine characteristic of the psycho-physical organism, then to throw it out, as the extreme behaviourists propose, is to neglect one phase of behaviour, and so make psychology less scientific.

The Size of Atoms

One of the most fundamentally important discoveries of science is the atomic nature of matter. Not only is it known with a considerable degree of certainty that matter does consist of atoms, but the sizes and, in certain respects, the nature of these particles are now well known. Dr. Aston at the September meeting of the British Association gave a number of suppositions intended to give in a

popular form some conception of the order of magnitude of atoms and molecules. The following have been selected. One case is that suggested by the ancient philosophers of repeatedly subdividing portions of matter. Suppose we start with a decimetre cube of lead (about 25 lb in weight) and cut it in each direction so as to divide it into eight cubes, each having half the linear dimensions of the first. The sizes of the pieces decrease very rapidly by this treatment. At the twelfth repetition of this operation the parts would be individually invisible to the naked eye, but the process would be theoretically possible until the twenty-ninth stage when the pieces would be single atoms. Again, if an ordinary evacuated electric light bulb had a minute leak which allowed the entrance of air at the rate of a million molecules a second, the pressure in the bulb would not rise to that of the outside atmosphere for a hundred million years. Another example is still more striking. Suppose a tumbler full of water be emptied and sufficient time be allowed for it to thoroughly mix with all other water in all seas, rivers, lakes and clouds in the world. If then the tumbler be again filled with water from any source it would contain about two thousand of the same molecules.

The atoms of matter are known to be minute systems of electrically positive particles called protons and electrically negative particles called electrons. There appears to be a nucleus consisting of a cluster of protons and electrons, and a number of planetary electrons revolving round this. Dr. Aston mentioned the case of the helium atom. This has a very small nucleus. If the nucleus be represented by a large pea the two electrons would be of the size of small peas revolving at a distance of a quarter of a mile from the centre. The diameter of the orbit is the diameter of the atom. It is thus seen that the space occupied by matter is almost empty. The planetary electrons are moving at an immense speed. It has been calculated that if their energy could be released, that derived from a pint of water would be sufficient to propel the Mauretania at full speed across the Atlantic and back.

'Italy and the Fascisti.'

Sir Rennall Rodd in the *Spectator* of November 11, 1922 gives an interesting account of the Fascisti movement in Italy.

First of all let us clear our minds of an impression which has gained ground here that *Fascismo* means reaction. Such a word cannot justly be applied to an active and militant protest against disruptive, anarchical and anti-national influences, and its accepted connotation is altogether at variance with the liberal, reforming and energizing spirit of Fascismo. The signification of Fascio is union, and the union here contemplated is a combination of the sound and healthy elements in the country to promote a more vigorous national life. The name was first employed during the war, when the Parliamentary Fascio was instituted to bind together for common action those various groups in the chamber and senate, which, though differing in political creed and party loyalties, agreed to bury their differences and work as a united body to promote the victory of the allied powers. The name is derived from the *fasces* or bundles of rods carried by the lictors.

The war did much to stimulate the evolution of the Italians as a nation, and they showed themselves at their best after the disaster of Capporetto. The new sense of national unity worked its miracle, and a situation which seemed almost desperate was stoutly retrieved by the establishment of the Piave lines before the reinforcements readily accorded by the Allies could be transported to the menaced front. The resistance offered to and the ultimate defeat of the enemy's last offensive against the Piave position turned the scale in favour of Italy and prepared the way for the ultimate crowning victory of Vittorio Veneto in which the Allies also bore a memorable part.

But in this ultimate phase it was the Italian people rather than the politicians who revealed their quality and staying power. The nation had found its feet and had grown conscious and aware. The energies of youth had been liberated and the old conventions and insincerities of political life ceased to command even the very qualified respect in which they had been held. Parliamentary Government had in fact long been bankrupt in Italy. The old parliamentary hands, with their respective following of deputies, whose allegiance was assured by the distribution or promise of favours, played the game of in and outs, and the easy-going people, the easiest people in the world to manage so long as their instinctive sense of justice is not outraged, had looked on with general indifference. But the necessity for politicians to achieve a majority by combinations of groups entailed perpetual compromise and a progressive weakening of all authority. The extreme sections of the left alone had an efficient organization, and they had extended their active propaganda beyond the industrial centres, where the soil seemed most propitious, into the country communes.

A determined and unscrupulous minority succeeded in dominating for their own ends the indifferentism of the masses. Municipality after municipality passed into the control of the extremists, and the social life of the country fell under the dictatorship of ambitious wire-pullers established in the Chambers of Labour. Work was withheld and every disability imposed on all who would not subscribe to the Red Leagues, and the countryman was compelled by the menace of starvation and sometimes by actual violence to enrol himself in organizations with whose aims he had no real sympathy. Far-sighted statesmen at the end of the war perceived that the country had grown ripe for Bolshevist propaganda, the infiltration of which disinterested patriots were powerless to arrest.

The impotence of existing institutions demanded a drastic remedy. The sober, good sense of the Italian people, repeatedly demonstrated in moments of crisis, made it certain that they would welcome such a remedy if they could be protected against retaliation from their new masters. After the conclusion of the war those young energies, which had been demobilized from the army in which they had learned the value of co-operation and discipline, organized themselves and found leaders, often among their own old officers. They were at first attracted by ardent nationalistic and chauvinistic aspirations, and in the triumphant moment when the secular dream of complete Italian unity had been realized, much seemed to them desirable and attainable which sober reflection has since shown them to be impracticable.

Since those early days the energies of the Fascisti have rather been diverted to other channels, though a vigorous sentiment of nationalism still inspires them. Realizing how much can be accomplished by union and organization, while giving expression to ideas which, though present in many minds, had hitherto found no collective voice, they have usurped—it would be idle to contend that it was not a usurpation—the authority which no one else in the country seemed able or disposed to exercise, and they have proceeded to direct action with the ever increasing support of their countrymen and certainly at times with the tacit approval of the heirarchy. Some excesses there have been no doubt in the past, when their organization was less strong, rapidly diminishing as it increased in numbers and influence. They have already in the last two years accomplished much useful constructive work. The chaos prevailing at the great port of Genoa under the tyranny of a union which the weakness and timidity of former Governments had endowed with autonomous powers, has been reduced to order and converted to efficiency, to the immense advantage of commerce and shipping. Analogous reforms are being enforced at Naples, and Trieste will also feel the influence of the Fascisti. The Red Leagues of the Ferrarese, where most of the hemp we use is grown, have been dissolved to the relief of a great number of unwilling adherents now enrolled as members of the Fascio which has secured for the workmen more advantageous contracts with the employers.

We in this country are justly apprehensive of the danger of direct action and our temperament and tradition incline us to condemn revolt against constituted authority. The Fascisti have no doubt had recourse to direct action, but they have applied it as a counter-stroke to another form of direct action, which Government had shown itself powerless to repress. Their organization includes every class, the noble, the intellectual, the bourgeois, the peasant and the working man. They stand for patriotism for a sound and healthy national life, for the stimulation of efficiency, for economy, and for the reduction of an inflated bureaucracy.

To conclude, there are two points which have favourably impressed me as a life-long student of Italy. The first has been the attitude of the sovereign who has rightly interpreted the will of the people, to do which has always corresponded to his high conception of his duties. The second has been the submission to tradition of the new Prime Minister, Signor Mussolini, in adopting the frock coat and silk hat on assuming office. The act was symbolic and impressively so in Italy. It reminds me with a difference of Garibaldi's famous "Obbedisco."

Book Reviews

Child Training through Kindergarten Methods. By Mrs. W. J. Longley. Madras: The Christian Literature Society, 1922. Pp. 60. Price As. 5.

The elementary school world owes a debt of gratitude to Mrs. Longley for bringing out a book dealing with child training through kindergarten methods, and setting forth in a simple way some of the principles of child psychology for those who are to teach the children of the masses who are to-morrow to be citizens of a great empire.

At present we are trying to reconstruct education for the new world after the war, and so it is convenient to regard the days in which we live as a transition period, during which time the education of the young child is gradually changing. Already there have been certain marked phases that, apparently insignificant in themselves, have marked stages of progress in thought. Perhaps the most significant and most important of these is the effect of the child-study movement on the formal and external side of kindergarten work, and Mrs. Longley is to be congratulated in enlightening the elementary school teachers on this important phase of education.

The child-study movement has even in a short time resulted in the slow but sure death of formalism. And we hope that the village school master will try to learn as much as he can from this book, and kill that formalism which unfortunately exists still in his schools.

The book is an attempt to gather together certain recognized principles and to show, in the light of actual experience, how these may be applied to existing circumstances.

The day is coming when all teachers will seek to understand the true value of play, of spontaneous activity in all directions. Its importance is emphasized in nearly all educational writings of the day, as well in the senior as in the junior departments of the school, but we need a full and deep understanding of the saying that 'Man is man only when he plays.' It is easy to say that we believe it, but it needs strong faith, courage and intelligence to weave such belief into the warp of daily life at school. Mrs. Longley's book tells us in a very simple way how this may be done, and we therefore recommend it to all teachers of young children.

We are glad to know that arrangements are under way for the publication of translations of Mrs. Longley's book in the vernaculars of South India, thus greatly increasing the scope of its usefulness.

C. GORDON.

EDUCATIONAL PSYCHOLOGY

Modern Development in Educational Practice. By John Adams, M.A., B.Sc., LL.D. London: University of London Press, 1922. Pp. vi+302. 6s.

Group Tests of Intelligence. By P. B. Ballard, M.A., D. Litt. London: Hodder and Stoughton Ltd., 1922. Pp. x +252. 6s.

How to Measure in Education. By William A. McCall, Ph.D. New York: The Macmillan Company, 1922. Pp. xvi+416. 15s.

The Intelligence of High School Seniors. By William F. Book. New York: The Macmillan Company, 1922. Pp. xix+371. 11s.

There has never been a time when people have devoted themselves more seriously to the study of teaching as an art than to-day. Psychologists are finding it one of the most absorbing fields both in interest and scope, and some of the best contributions which are being made to pedagogy are emanating from that source. The gain is mutual. While the educationalist gains by the practical application of psychological findings to his field, the psychologist gains by studying mental processes in the actual.

Professor Adams deals with one of the most important questions in his first chapter where he attempts an answer to the query: 'What underlies the new teaching?' The answer is that in the new method the child has become decidedly the centre of attention. Not books, nor subjects, nor curriculum, nor school, but children. Theoretically this may have been a recognized fact for many years, but practically it is surprising how often the child has been made to take a subservient place to the class or to the system in vogue. The aim of education may have been acknowledged to be the unfolding of personality but woe be to the child whose personality did not unfold in the ways provided by the school. The new note in education is that everything else must take a place subordinate to the child. He must be given his chance to develop normally. It is one of the evidences of democracy in education—the democracy of opportunity.

One of the commanding interests in education to-day is in the evolution of a new method whereby more efficiency can be attained. The new method is the appplication of the mechanism of measurement to mental process. Professor Adams has dealt with this matter at some length. The other three books before us are quite devoted to that field. The method of mental measurement goes hand in hand with the new attention which is being accorded to the child as the centre of educational interest. For by scales of measurement we are enabled to gain a much more accurate knowledge about the child both as to his original capacity and to the progress which he is making. His mental ills can be scientifically diagnosed and appropriate remedial measures introduced for the cure.

Professor Ballard has previously contributed to this subject an important book on *Mental Tests.* In the present volume he surveys the group tests which are in use in the United States as well as those used in Britain. In England he is himself one of the pioneers and his book gives a fine account of what he has accomplished. His exposition of the mathematical theory of correlation is intended for the lay reader and non-mathematicians will welcome this presentation of so difficult a subject.

Professor Book of Indiana University undertakes a study of a more specialized field, and does it thoroughly. He relates his investigations regarding intelligence to matters vocational and economic as well as to pedagogy, thus increasing the value of the work.

It may be said without fear of contradiction that Professor McCall's book is the most important book that has yet appeared on this subject. Columbia University is well known as the pivot around which much of the best labour in this field revolves. McCall is one of the group there, and has had the advantage of advice and co-operation from such notable colleagues as Thorndike, Woodworth, Hollingworth and McMurry. The book consists of three parts, the first of which deals with the problem, 'How to Use Measurement,' the second 'How to Construct and Standardize Tests,' and the third 'Tabular Graphic, and Statistical Methods.' It will be seen that these subjects cover an enormous territory, and yet in each case the work has been accomplished with remarkable care and accuracy. The book deals with so many phases of the subject that it staggers the reviewer. All that we can say is that none who wish to be abreast of this science can neglect McCall.

A. S. W. in *The Madras Mail.*

Religion in its Purity and its Power. By the Rev. T. W. Gardiner, Hislop College, Nagpur. Madras: Christian Literature Society, 1922. Pp. 195. As. 14.

This is a study of the life and teachings of Jesus prepared for the use of Indian students faced by the problems of to-day. It is divided into two parts. The first part seeks to show that the life and teaching of Jesus was pure from what the writer considers to be impurities—viz., (i) traditionalism—'Jesus valued tradition but He did not allow himself to become its slave;' (ii) legalism—'Jesus delivered man's conscience from the perplexities caused by religious rules, and brought to light the true purpose of religion;' (iii) exclusiveness—'no religious standard however carefully safeguarded can be true which is in opposition to the redemptive spirit;' (iv) nationalism—'in so far as religion was responsible for it Jesus mitigated the bitterness that was felt for the foreigner;' (v) politics—Jesus tried to save religion from being captured for political ends, and thus pointed out a danger to which religion everywhere seems to be exposed.

The second part deals with the religion of Jesus as an endowment of power. 'In His case it raised character to a pitch of unexampled vigour and influence. In the strength of it He overcame all the deadening things in life—disease, spiritual inertia, sin, death. In Him such inward force depending on a personal fellowship with God dwelt in its fullest possible measure. Thus religion as it is known to the Christian is a gift, a gift of this Supreme Personality, and an inward personal gift is always manifested in power.'

From such a preface one expects a rich feast, and one is not disappointed. The first chapter treats of Jesus as a boy with His sense of wonder which is the spring of religious feeling with His desire for fellowship; with His feeling of reverence—all marks and qualities of the religious temperament. Concerning his education he says: 'The strongest, finest character is that which is fashioned by the education of a reverent, eager, independent mind in a great religious tradition. Religion must have a tradition because it is a fellowship and a fellowship must be held together by something distinctive. But it must be a living and not a dead

tradition.' As the late Prof. Denney put it: 'We do not want orthodoxy; we want truth. We do not want tradition; we want the living God.'

'People as a general rule are not as good as the religion they profess. This must be the reason why religions have a tendency to deteriorate.' The great problem of religion is to maintain the standard which men of religious insight and high moral character have set by their teaching and examples. But this is difficult and the majority of men hold very unspiritual ideas about religion, and welcome any system which modifies the stringency of the moral ideal. Is that why Catholicism has been called the religion of the natural man, and was it because Hinduism offered India an easier way than Buddhism that it overcame that reforming movement?

'The deteriorating tendency of religions is seen in the use made of ceremonies and rites.' 'To do a solemn thing without any solemn feeling in one's heart is to do an injury to one's capacity to respond to what is solemn.' Jesus held that 'no religious rule is worth keeping that hardens the heart and conflicts with the law of humanity.' The result of an over-emphasis on rules and the performance of rites is exclusiveness. Obedience to prescribed rules is made the test, and that is a test which readily separates men into the good and the bad. The doctrine of non-intercourse with the bad, 'the sinners,' leads inevitably to the belief that it is no use trying to uplift or reform the despised classes. Over against all this stands the redemptive mission of Jesus who never lost hope even for the worst.

Most Indian students will turn to chapters 4 and 5 on Politics and Nationalism to see what guidance is given on these perplexive problems in India to-day. 'The political history of the Jews had been tragic, and proved that the nation was never meant to be great in a political sense. But the Jews would never abandon their dream of an earthly kingdom, and of an earthly leader who would establish it.' Such desires on the part of the people naturally produced a real temptation for Jesus. 'He had that instinct of true greatness, the desire to wield influence over human life in the interests of an ideal ardently conceived.' Would He lead the popular movement? He refrained. Why? The writer tells us that 'He was conscious that true dominion could only be established by spiritual methods, and that such methods were inconsistent with violent nationalism,' and so He had to 'dissociate religion from politics in order that His countrymen might acknowledge Him as their national hero in spite of the fact that He had no political pretensions.'

How then does the writer interpret His answer to the question 'Is it lawful to give tribute to Caesar or not?' The point of the question was: 'Does the national religion sanction revolt against Rome?' The question revealed the fatal connexion between religion and politics. The Jewish religion was being captured by the politician, it was being used to serve a political end.' And so Jesus 'rejected absolutely the Jewish principle that the sphere of religion and politics overlap.' The Jewish people we are told, rejected the leadership of Jesus and the result was that the fierce national hopes of the Jew which had been inflamed into fanaticism by a religion that had been subordinated to politics were extinguished in a sea of blood in the tragic scenes of the year

A.D. 70. Jesus 'would have enlisted the genius of His people in the pursuit of religious truth, which has been the sphere of their pre-eminence among the nations.'

This is a wholesome warning for India to-day,—not for India only but for every movement which would seek to harness the teaching of Jesus to a mere political party programme. We all resent the method which says: 'The teaching of Jesus implies socialism or communism or wearing khaddar, etc. etc.' and seek to enforce these things in His name. That is a sin against our Christian liberty in the sphere of politics.

But surely there is also a danger in the position of the writer. Has Jesus nothing to say about our political life? His Kingdom was not of this world, it is true, but we men have to live in earthly kingdoms. How are we to discharge our earthly citizenship and at the same time be loyal to our Leader? The writer has failed to deal adequately with the great problem of conflict of loyalties and his argument suggests a withdrawal from the arena of public life, which seems to many Christians to-day the sphere which demands most of all the Christian spirit.

But this a slight fault in a book which will stimulate and guide all seekers after truth in perplexing days.

J. N. A.

The Message and Ministrations of Dewan Bahadur R. Venkata Ratnam, M.A., L.T., F.M.U., M.L.C., Ex-Principal, Pittapur Rajah's College, Cocanada, Edited, with an Introductory Sketch, by V. Ramakrishna Rao, M.A., L.T., Principal, Pittapur Rajah's College, Cocanada. Vol. I, Madras: Printed by Vest & Co., Mount Road.

This volume, which has been published as one way of signalising the diamond jubilee of the veteran whose utterances it collects and conserves, is described by Mr. Ramakrishna Rao as 'a partial realisation of the cherished dream of many long years.' Being a tribute of hero-worship, the book has been prepared without the knowledge, and consequently without the assistance, of the hero whose work it seeks to honour and whose influence it desires to extend and perpetuate. The Preface confesses that the compilation, revision and editing of its materials had to be 'rushed through within hardly a month's time and amidst pressing pre-occupations,' and confirmatory evidence of this haste is afforded by the two and a half pages of 'Corrections' of misprints which follow the Table of Contents. Even the list of printer's errors there acknowledged is not complete, and there is one recurrent misprint in particular—'alright' for 'all right'—which it is much to be desired had not escaped the proof-reader's eye. One wishes this for the sake of undergraduate readers, lest it confirm them in their reluctance (of which every teacher has only too much experience) to believe that the English language contains no such word as 'alright.' The book opens with an 'Introductory Sketch' by the Editor. Then follow seven 'Addresses and Articles,' eight 'Services and Sermons,' five 'Prayers and Meditations,' and four 'Appreciations and Reminiscences.' With the exception of five of the 'Addresses and Articles' all the materials thus brought together represent, we are told, 'purely spontaneous and extempore

utterances caught up and committed to paper, with the inevitable imperfections of the amateur "long-hand" report, in the course of an uncommonly rapid flow.' One does not know whether to regard as more remarkable Dewan Bahadur Venkata Ratnam's powers of extempore eloquence, or the reporting efficiency and enthusiasm of those who, in their undergraduate days, contrived this perpetuation of a loved master's words.

Among the 'Addresses and Articles' the place of honour is given to an appreciation of Rajah Rammohun Roy, delivered from the Presidential chair to the Indian Theistic Conference at Calcutta in 1906. In glowing words he is described as 'the morning star, the matin music, of the New Age, in which the many camp-lights will fade in the glory of a peaceful day, and the voices of various hosts will join in a universal hallelujah.' This is no isolated 'purple patch,' and the author of sentences like this had surely no need to talk apologetically of 'my scanty language'! The gift of eloquent and emotional utterance thus exhibited finds ample outlet in the public prayers collected in this volume. But a copiousness of phrase which, in extempore prayers such as these, may have rightful place in the *spoken* word as the spontaneous expression of emotion, does not accord so well with the permanent fixity of cold print. In *written* prayers there is need for parsimony as well as for felicitousness of diction, emotion here revealing itself through the reverent reserve which, while not suppressing any worthy feeling that struggles for utterance, yet scruples to use a single unnecessary word. For this reason the present reviewer refrains from making any illustrative quotations from the prayers here published—for this reason and also for another. For if it be the case, as the Editor seems to imply, that even the prayers have been secured for publication through the diligence of the reporting pencil, one cannot read them without an uneasy sense of sacrilege. Is it not something like eavesdropping, to be enabled by means of the reporter's art to overhear the spontaneous communing of a soul with its Maker? Does it not make of prayer something like a public performance? Happily one is free to surmise that it was for their own private use, and not with a view to publication, that the voluntary reporters made their record. But even this extenuating reflection is not sufficient to prevent the present reviewer from having the undeniable helpfulness of these prayers lessened for him by recollection of how it is that they have been preserved.

Eloquent and ornate phraseology is by no means the only gift revealed in the utterances collected in this volume. When Mr. Venkata Ratnam is occupied not in commemorating the illustrious dead or in religious meditation and exhortation, but in combating erroneous teaching, his style, without disdaining figure and ornament, becomes more restrained, in order to be the fit vehicle of solid, thoughtful and effective argument. And to the acuteness of a reflective mind, he adds a moral elevation and a spiritual tenderness which may render not a few of the utterances here published a source of helpful stimulus not only to those who are already his admirers but to others to whom his widely honoured name is a name only. Since there is room in this notice for but a single illustration of the spiritual quality of Mr. Venkata Ratnam's religious addresses,

let it be taken from the address on Repentance. 'It is an undoubted fact that till a man repents, he is not changed, he is not regenerated. But what makes one repent? The usual, ready answer given is, "It is one's sin. He has sinned; he is feeling his sin, the burden of his sin, the smart of his sin; and it is this that makes him repent."' But that is not Mr. Venkata Ratnam's answer. 'What makes me writhe,' he says, 'is not the consciousness of my sin but the consciousness that, in spite of sin, I am dear to God. God yet loves me in spite of my sin! And hence, and only hence, my spirit writhes, not in the hope that it shall be purified, but with the sense of that ingratitude which has inflicted a wound in the heart of the Divine Mother.'

A. G. HOGG

The Voice from Burgo Park, being a collection of the Rev. Dr. William Miller's messages to annual gatherings of the Madras Christian College Day Association. Madras: N. M. S. Press, 1922. One rupee.

In this handy volume there have been collected the various messages which Dr. Miller has sent to successive College Day Gatherings from 1907 to 1921. No details as to the content of these messages are necessary. They were listened to with the deepest interest on the occasions when they were publicly read, they were widely circulated in the pages of various newspapers, and they have appeared in full in this Magazine. The variety of subjects dealt with testifies to the many-sided sympathies of Dr. Miller, while the messages themselves voice his abiding devotion to India and his solicitude for those in whose hands the welfare of India so largely rests. With all his breadth of view and kindliness of spirit there mingles a fearlessness of treatment which adds greatly to the value of the counsel which he imparts. Many old students will be glad to possess this volume as a reminder of days to which they look back with joy and pride. Their pleasure in possessing it will be enhanced by the very discriminating and illuminating appreciation of Dr. Miller written by Nawab Sir Ahmed Hussain Amin Jung Bahadur, Chief Secretary to H. E. H. the Nizam, which is prefixed to the collection. Hearty thanks are due to Mr. T. N. Cunnooswami for the pains which he has taken in preparing the volume for the press.

W. M.

College Notes

It was for several years a matter for regret that the several Societies attached to the College were not as active as they could or should be. There were no doubt circumstances over which the College had no control to disturb the normal activities of our students but the too close attention which the students paid to the events which were passing around them to the neglect of their *College life* could not but be deplored. There is even now an impression abroad there is far too little earnestness shown by the members of Societies in the election of their office-bearers. Only such should be elected office-bearers as possess a due sense of responsibility and an appreciation of the value of College Societies in the scheme of education. Our College Societies are democratically constituted and are an integral part of the training the students receive in this College. The apathy of the members in the management of their societies is a poor commentary on their political instinct and their intelligence, not to speak of a golden opportunity missed. We observe that a new Society known as the 'History Honours Union' has been formed. We understand that it is not intended to be a rival of the old History Students' Union, but aims at securing addresses from competent speakers on subjects of current interest. The new union under the energetic Secretaryship of Mr. R. S. Sarma has had a crowded programme during the last session and is having a heavy agenda for the Short Term. This is as it should be; but it is far more important that all Societies should maintain a high average level of activity and we would rather see the infusion of life into the existing Societies than the formation of new Societies. Most of our Societies need waking up and shaking up and we should like very much to see a spirit of emulation among the Office-bearers of the various Societies.

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On October 18, The Hon'ble Mr. C. P. Ramaswamy Aiyar, Advocate General, delivered the inaugural address of the Associated Societies. Dr. Macphail presided. The subject was University Reform.

Mr. Ramaswamy Aiyer said that he proposed to speak on the lines which University education should take in this Presidency. He emphasized the fact that University reform meant funds. Large endowments were required if any University was to function properly. There was no use attempting University reform if the public were not sufficiently interested in their University. Time was when University education was carried on in cloisters, when men abstracted themselves from the world and communed with nature and ancient authors. The age of the cloister was past and he urged the publication of pamphlets on the work turned out by the University. They must rouse the interest of the people by bringing to their cognisance the work turned out by the University and thus they must be made to feel that the work of the University was their own work. 'The time had gone by,' said Lord Haldane, 'when the University was a kind of state, the

time is come when the University must come down and be a kind of missionary amongst the people.' It was necessary therefore to consider what the ultimate aim and object of education, and especially of University education, ought to be. University education did not consist in the ability to assimilate a certain number of dogmas or certain doctrines of experimental science. The aim of University education was to produce an outlook, a mode of action, and that was the aspect which he desired specially to emphasize. The efforts of a cultivated minority should be to maintain a certain distinction and to infuse it into the life and the minds of the people around them. It was therefore the distinction of the mind, the distinction of the soul, that mattered in so far as higher education could do anything to bring about such a distinction. Mr. Ramaswamy Aiyar next referred to the ancient Indian Universities of Taxila and Nalanda and said that the first step in the educational course was the disciplinary stage, during which the *sishyas* committed the Vedas to memory. The *Gurukula vasa* was the ancient ideal which still obtained at Viswabharati, the institution of their great countryman—Rabindranath Tagore. The great merit of the *Gurukula vasa* was the close communion that existed between the teacher and the taught, the opportunity and the facility they had to exchange thoughts. The opportunity lay in smaller classes and in the more personal attention the teacher was able to give to the student. For all higher work the centre was the professor ; and to the extent he is intellectually and morally free and morally capable of intellectual efficiency, to that extent alone would higher work and University education arrive at its proper fruition. In applied science and for research work personal contact between the professor and the research student was necessary for the best results to be achieved. That implied a great accession to the strength of the professorial staff in Universities. In Germany there were about 2300 professors for about 30000 students in higher branches of learning, with endowments amounting to about 2¼ million pounds, during pre-war days. Universities in India laboured under great difficulties on account of paucity of funds. Most of the American Universities were richly endowed and therefore they had carried the ideal of *Gurukula vasa* very far. In American Universities the habit had sprung into existence of conducting all research work in libraries and laboratories where the student and the professor met. The library was a seminary, a centre of discussion, of reference, of work. But this is not possible unless ample funds were at the disposal of Universities. Mr. Ramaswamy Aiyar asked whether they had the chance to do so in Madras. He regretted that the work of the Indian Universities was underrated rather than overrated. Along with the manufacture of clerks by these Universities an interfusion of western culture was going on, and Indian unrest was largely the result of the work of the Indian Universities. The time had come when a new orientation of University organization and life should be attempted. The object of the University was not to turn out students in applied technology but to impart higher learning. The 'lecture' system should be cut down to a minimum and greater contact between the professor and the student should be made possible. The aim of the University was not to find a career for the young men who left its portals but to increase the sum of human knowledge. The University should

devote itself to higher instruction and higher research. It was the duty and the privilege of the Universities not merely to promote thought but to help to interchange of thought between nations, between East and West.

Dr. Macphail who was received with cheers spoke as follows: We meet this afternoon under the auspices of the Associated Societies. Mr. Ramaswamy Aiyar may perhaps like to know what the Associated Societies mean. The Associated Societies consist of the Societies of the College united together for the purpose of trying to secure the advantages, by means of a kind of federation, of both large and small Societies. The Societies meet together as the Associated Societies in order to hold joint debates and to listen to the inaugural or valedictory or other addresses as the case may be. We are thankful to Mr. Ramaswamy Aiyar for the interesting address he has delivered this afternoon. I agree with several things Mr. Ramaswamy Aiyar has said this evening on University Education and Reform. The crux of the whole question is, as he has said, money. We are meeting with this financial difficulty everywhere and when I was at home recently I found very few Universities free from financial trouble. The one exception as Mr. Ramaswamy Aiyar pointed out is the American Universities which are well endowed. Men like Rockefeller, who made money out of the illuminating oil and used it to illuminate his fellow-countrymen, have given huge sums for education, and consequently some American Universities are lavishly endowed. A professor is never satisfied with the equipment of his College and always wants something more to be done, but without ample financial outlay University reform is not possible. I sometimes wonder whether people realize the cost of what they propose when they suggest, as somebody did a few years back in the local Legislative Council, that two modern Universities should be provided for the Andhra country. I should like personally very much to see two Universities established for the Andhra country and two more in the south, say one at Madura and another at Trichinopoly. But how much financial outlay it means for equipment! So when people talk in an airy fashion about starting a few universities I cannot but feel a little amused. When I was in Scotland some time ago I saw a Secondary School in building and I understood that it was to cost £ 60,000, and that means about Rs. 10,00,000 in Indian money. The equipment of a proper University means an enormous outlay of money. There are or were of course bogus Universities which have no buildings but only printed certificates and a seal and grant diplomas for any degree as readily as they print marks in Germany. But granting degrees and diplomas is not the chief function of Universities. I agree with Mr. Ramaswamy Aiyar that one of the chief functions of a University must be to add to the sum of human knowledge by research. Too often what happens in the cause of research studentships is that a student with no special aptitude for research applies for one not because he is anxious to engage in research but because be wishes a studentship. As Professor Patrick Geddes once said in a lecture in Madras, 'Endowment for research too often is merely research for endowment.' We ought not of course to estimate the value of research work by financial results, because we cannot say what the accumulated store of knowledge may produce at any time, and, as Mr., Ramaswamy Aiyar has pointed out, there

are special opportunities in India for research work being carried on in connexion with Indian subjects. Indian students should engage in research work for the love of the subject, and for the love of knowledge, and such men must be content with a pittance. The man who goes in for educational work or for research with the idea of making money is a greatly mistaken man. In Germany, as Mr. Ramaswamy Aiyar told us, there was a large number of professors. But I should like you to know that many of these did not get any pecuniary help from the Government nor from the Universities, but were the so-called Private Teachers recognized by the University and depending on the fees of their students. Of course they hoped to be appointed later on to one of the endowed chairs in their Universities. Research work means funds, and if Indian Universities are to be properly equipped for research work the rich men of India must put their hands deep into their pockets and endow their Universities.

There is one other point on which I should like to speak. I agree with Mr. Ramaswamy Aiyar in general in what he has said but I should like to lay more emphasis than he has done on the teaching side of the University. I spent a good part of my furlough at Oxford and saw more of the tutorial system than I had ever done before. I know that the lecture system is at a discount now with some educationists and that the tutorial system under which students get much individual attention is much in favour. But the two should be combined, and I believe that that was Lord Curzon's idea when he introduced his University Bill of 1904. That bill, much misunderstood by Indian politicians and educationists, aimed at having smaller University classes so that there might be a greater interchange of thought between the teacher and the taught. That means an increase in the staff of professors and smaller classes. Mr. Ramaswamy Aiyar has already told you of the large number of University professors in Germany before the war. But it is necessary to remember that at the same time the lecture system was in full swing. When I was a student in Berlin in 1889 the strength of the class of the famous theologian Harnack which I attended was about 300, and the class of that famous German historian Von Treitschke was about as large. We cannot give up lecturing but we do need to develop the tutorial system in our colleges, and that again is to a very great extent governed by the question of finance. In conclusion I would thank Mr. Ramaswamy Aiyar, who is an extremely busy man, for finding time to come here and would say to him in your name that we are deeply grateful to him for the address he has delivered this afternoon.

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BEFORE the close of last term the members of the Rangiah Chetty Hostel held a social gathering, Mrs. Hogg presiding at the function, at which a formal presentation was made of the twenty-eight volumes of the Imperial Gazetteer of India which the late Dr. Alexander Miller had left in his will to the Rangiah Chetty Hostel Library. The Secretary in a speech expressing warm appreciation of the gift moved a resolution expressing the gratitude of the members to his brother Principal Miller.

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DEEPAVALI was celebrated in Caithness Hall as usual with a goodly gathering of friends and former members bent on enjoying one another's company and doing

honour to the founders and makers of the Hostel. The garden presented quite a neat appearance, some of the old plants which had grown into trees having been removed and the paths having been well laid out. At the tea-table in the dining-hall were assembled youth and age, teacher and taught, present and past members of Caithness Hall and members from other hostels. Mr. J.N. Anderson presided at the formal meeting. In giving a report of the doings of members Mr. S. Ponnuswamy, the secretary of the Hostel, said:—

We welcome our Professors and Lecturers, Indian and non-Indian. We are glad to welcome back Mr. and Mrs. Hogg. It was under anxious circumstances that they left Madras nearly two years ago; and it is a pleasure to see Mr. Hogg come back with the defect in his eyes set right to pursue his study and teachings, and to see Mrs. Hogg with the same old smiling, enquiring look in her eyes, making one feel at home in her presence, whatever cares or distractions you may have, We are also glad to see in our midst our principal Mr. Macphail looking hale and healthy after a period of absence in his native country. It is impossible to think of Mr. Macphail as growing old—so young and vigorous is he in his mind, and we pray that he should retain his youth for ever like Markandaya on whom the God bestowed the boon of being always sixteen years of age.

The bond which unites the students and teachers in this College is not merely formal nor confined to the Class room. It is personal and extends to the play-ground, to the hostels and to societies, even to the drawing rooms and private studies. That is why we Christian College students like to talk about our professors—because they teach us as much by what they are, and what they do as well by what they teach.

On an occasion like this we feel that though we are away from our parents, we are members of a larger family, comprising various castes and creeds and races, a family based on intellectual culture and moral aspiration. Looking at the Hall as a place of study and judging from examination results, we may say we have not done badly. Two successes in Honours, six passes at the B.A. out of eight who presented themselves, and two complete successes and three partial successes in the Intermediate Examination which have since become complete are not results of which the hostel need be ashamed. The Gunn gold medal, the Sethupathi gold medal, the Cooper prize, and a prize in history in the Third Class have all fallen to our members. That in athletics our hostel is taking a leading part, is shown by the fact that the hostel supplies a secretary or a captain to each of the various Clubs—Cricket, Hockey, Football, Tennis and Badminton. It is a matter of supreme gratification to us that in the Christian College platoon of the Madras University Corps, out of the forty men seven are from the Hall, including a Non-Commissioned Officer and a Company clerk.

We are thankful to those who are looking after us in this place. The manager has a great deal of unpleasant work to do, unpleasant to himself and to others But there is always the superintendent ready to sympathize with us in our difficulties and make the yoke light and easy. We feel thankful to Mr. Campbell for his constant interest in our welfare. But behind the superintendent and professors who are all doing their best to influence our lives for good, there is the

can be carried on in the High Court compound. Since June something has been done to raise the status of athletics and diffuse more widely an interest in all forms of physical culture. A form of control and development is going on about which there may be something to report in future years. The subject is one about which there has been a good of discussion and it may be advisable to refer to two points which have not yet been sufficiently emphasized. First the purpose of athletic clubs and associations is neither advertisement nor competition nor specialization. The student who is prominent in and very good at all games and who takes no interest in intellectual pursuits is a disgrace to the institution upon whose rolls his name is allowed to remain, just as in future generations the student who entirely neglects his physique will perhaps be regarded as the limited creature he has chosen to remain. But don't let any one imagine that what is advocated here is development of the physical nature for the sake of the health of students or because games teach generosity and *esprit de corps*. Athletics and games are encouraged because man is one. All sides of his nature suffer if one side be neglected. It is in the interests of education in the highest sense that knowledge, care and enthusiasm are required in the physical culture of the boys. Let us have done with this tendency to think of the mind as one thing and the body as another. The general attitude however of nearly all men inside or outside the profession includes the unchallenged assumption that they are separate and distinguishable and so athletics remains in the mortifying position of being patronized. Secondly games and sports in many parts of the world have become great spectacular exhibitions and financial operations and there is the real danger that they may become the same in Madras. If there are trophy competitions and practice for such competitions and if we are to provide only for those who are already attracted to, and good at, games then I am not sure that athletics even deserve to be patronized. The boy who keeps aloof because he is not good at games and the weak boy who is very awkward and incapable, these are the boys for whom physical culture has its greatest gift to bestow. It is not from our tournament winners and from our expert players that our satisfaction is to be derived but from the wholeness and wholesomeness of the culture in which all sides of human nature are suitably encouraged. It is a false alarm that some people have felt because England has been beaten at tennis, cricket and golf. The soundness of athletic life in England is not to be judged by success but by the spirit in which sport and recreations are carried on and the extent to which they are shared by all members of the nation.'

The report concludes with a fitting re-iteration of the supreme aim of our school. 'A sound mind in a sound body does not as usually understood comprehend our supreme purpose which is that the boys who pass through our classes should go forth to serve not only their own interests and their family and community, not only even that and their country, but that they go out to serve their fellowmen with a real living belief in God and a steadfast desire that His Will may be done on earth as it is done by those who know and serve Him.'

The function of giving away the prizes was performed to the delight of the recipients by Mrs. Hogg. The anniversary address was delivered by Rao Bahadur O. Kandaswamy Chettiar who said:—

I have been asked by your Headmaster to say a few words to you on this occasion of the Anniversary of the School of which you are pupils the same as I was more than thirty-five years ago. My interest in you is therefore that of an elder brother as well as that of a parent because three of my sons have been educated in the School and the fourth is amongst you on this occasion. Moreover as a member of the College Staff for nearly thirty years I have had to handle in the College Department some of the finished products of the Christian College School while I have had at the same time occasion to take classes in English from I Standard to the VI Form.

I am proud therefore of the School in which I have been educated and in the education imparted in which I have had some interest if not also some share. And I believe you are also equally proud of your School. But there is one difference between your affection for the school and mine. Yours is innocent affection and mine is reasoned affection. You love your School because you love it. I love my school because I know how much good it has done to me. You also know somewhat how much it is doing to you, but not so well as I do nor so well as you will know in course of time.

At present you are like creepers which grow and put forth their tendrils on account of the innate strength of the seed sown, the quality of the soil on which it is sown, and of the manure and water supplied to it and of the climate around them, and which are trained by a skilful gardener so as to make of them a beautiful bower, a tall column or a grand arch as the case may be. It is when you grow older and are able to look back, you will see how carefully you have been tended and nursed and shaped, how wisely you have been taught and trained and shaped. 'Please tell us then from your experience,' I imagine one of you saying to me 'why you are proud of this school and perhaps that is why we are also proud of it.'

I have often seen two boys living in a neighbourhood but attending different schools, disputing with each other about the superiority of their respective schools. Ramaswami says to Lakshmanaswami, 'My School is better than yours,' Lakshmanaswami replies, 'My school is no whit inferior to yours. Tell me which way your school is better than mine.' In this discussion it will not do to mention what is common to both schools. To convince your opponent you must point to something which your school has, or does for you, which the other school has not or does not do, or at least which your school has, or does for you, in an extraordinary degree.

It is not merely the qualities which you possess in common with others which mark you out from others, but the qualities which you possess more than others. Similarly what makes the character of a school is the special quality of the training which it gives to its pupils.

I remember the impression made on me when in 1881 I came from a local school and was admitted in this School by its Headmaster then called its Superintendent, Dr. Miller, whose name you are all familiar with, though few of you have seen his face. I remember also the change in manners and tone which came over a nephew of mine, who, poor boy, died prematurely at the beginning of last

year when he had been here for less than two years, on being transferred from a local school.

What then are the distinctive marks of our school which make us feel so proud of it?

The first thing that struck me about this School was its largeness. It is a large place in every sense of the word—large in space, large in the number of its pupils, large in being attached to and being part and parcel of a large College. In it you feel like a boy who had never left the street in which he was born coming out for the first time on the high road where there is crowded and roaring traffic. You feel as if you, a little boy though you be, are part of a vast machinery, a living limb of a mighty body, and that the life of that body is coursing through your veins. How vast that body is, whether it is confined to the College building or extends far beyond its walls to the uttermost parts of the Presidency, you have no conception. You feel you are partakers in a mighty drama, the meaning of which you do not understand, but the thrill of which you feel all the same. Tennyson describes this feeling when he sings:—

Eager-hearted as a boy when first he leaves his father's field
And at night along the dusky highway near and nearer drawn,
Sees in heaven the light of London flaring like a dreary dawn.
And his spirit leaps within him to be gone before him then,
Underneath the light he looks at, in among the throngs of men.

You also feel that you are preparing for a mighty future, that the whole world is one, that the past has given birth to the present and that the present is a preparation for the future. This feeling is deepened in you when you find yourself in the midst of the large variety of boys who study in it and with whom you have to move on terms of friendship, or else you will feel lonely and unhappy. The pupils are not drawn from one particular class or race or religion. I remember presiding at a debating society in a neighbouring College where in the shades of the coming night and before the lamps were brought in, I could see in the gallery before me nothing except a gallery of staring caste-marks of one particular variety indicating that the students all belonged to one particular sect of a particular religion. In our school on the other hand we feel as brothers to our fellow-pupils, no matter what their caste, creed or colour is. As I stand on the verandah upstairs and watch our boys playing at marbles in the court-yard before 10 o'clock or between 1 and 2 and even after 4 o'clock, I find young Mahomedans, young Brahmins, young caste Hindus, young Christians, all engaged in the game, utterly forgetting themselves and the religious and social distinctions which divide their parents and their kinsmen outside the school. This is so among the younger boys of the school as well as among senior boys who, though they do not play at marbles together, yet engage in many a common undertaking or mutual exchange of thought and service. This is as it should be and is a thing to be encouraged and is being encouraged in our school. In this school we like a boy not because he belongs to this caste or that, this religion or that religion or because he is rich but because he is a nice and good fellow. And similarly if he is a bad fellow we do not care for him whatever his caste or religion or social position.

Another thing which struck me as new in this school when I joined it forty years ago was that among the lessons taught there was something which made a boy examine himself and see whether he is all right and everything is right with him. This result was brought about not consciously or directly. It was the natural result of bringing a thoughtful mind to work on the story of a people who are reported to have been dealt with more or less directly, through truth-seekers, patriots, law-givers, kings and prophets, by God, and on the story of a Person born out of that nation, who through his teaching, works and death revealed the mind of God and the love of God not to that nation only but to all mankind. I remember the impression made on my mind by the first Bible lesson I had in the school. It was the parable of the two houses one built on sand and the other on rock. I felt as if here there was something which concerned me intimately and this kind of self-examination started a struggle within me and a striving upward which helped the assimilation of truth and goodness coming through that channel. But all this was made possible and encouraged by the school having as its Headmaster a man full of energy and love, strict and sympathetic, whose look inspired fear and confidence and whose word and touch was regarded as a great honour and source of happiness. Dr. Miller is not in our midst: he is 7000 miles away in Burgo Park, Bridge of Allan, Scotland, where I saw him two and a half years ago: but his example lives and animates his successors. One reason why we all like our school is that here there seems to be no inconsistency between teaching and practice. The teachers try to be and in a great measure are what they teach us to be. The Miller tradition is firmly established in our school and college—a tradition of fearless service of God and man: and that is why we are all proud of the Madras Christian College and its school.

I would therefore exhort you not only to be proud of your school but be proud of it intelligently and in a practical way—by associating freely with your fellow students and loving one another as brothers, by ever striving upwards in your studies and in your conduct and in your aspirations and in your service to others, by looking *abroad* on the whole world as your home, and on all mankind, whatever their creed, colour and nationality as your kindred, by looking *within*, and attaining that peace which comes from doing one's duty, and doing what is right, because right is right in scorn of consequences and by looking *upward* to God who loves us all and would help us abundantly if only we will let Him do so.

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Football

Instead of running the Henderson Cup inter-class tournament this year as a knock-out competition, it was run on league lines with the purpose of encouraging inter-class spirit and of introducing more players. This result was realized to some extent but not adequately owing to the interference of inter-collegiate matches. Next year we hope to run the competition more satisfactorily. The spirit shown was very keen.

In the inter-collegiate matches the College began well with a good win against the Engineers on their own ground. Rajan, the outside right, did specially well

and was responsible for the second goal—an individual effort. In the return match the Engineers had their revenge after a well-contested game, partly as a result of our regular players not being able to play.

This year we have very promising young material and their performance on the whole was very satisfactory. In a recent match against the 'Wiltshires' from the Fort they put up a splendid game against their booted opponents and after an exciting match drew. V. Dhanushkodi scored a fine goal.

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Hockey

Although we lost this year seven of the team which did so well last year, we have had another successful season. The standard among the Colleges is better, the Presidency especially having come up to the first rank so that the Medicals, ourselves, the Engineers and the Presidency are close rivals. We beat the Engineers, who robbed us of the trophy last year by one goal, and our jubilation was intense. We have now to meet them at home and some of us are apprehensive remembering our last experience there. We drew with the Medicals who have a well balanced dangerous team and also with the Presidency. In the return match with the Presidency they beat us 3–0, the heaviest defeat we have had for two years. Their centre forward Rodwell was very effective. However the spirit of the team remains very fine and like the gallant lads from the leather trades we play game to the last minute no matter now the score stands.

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CRICKET has laboured under the old difficulties—no ground and shortage of materials; still we have had some respectable games and two of the players Sivasankaran and Rama Rao have played for the combined colleges team.

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THE Tennis Club had a good season in the first term but the heavy monsoon played havoc with its prospects in the second term and now when the weather has improved and the examinations are looming ahead it is most desirable that the courts should be taken full advantage of.

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